HINDU INDIA

FROM

ORIGINAL SOURCES

PART II

BY

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PREFACE.

This book is intended to be used in schools, and perhaps even colleges, as a source-book for the History of Hindu India. The extracts are so made as to serve the following purposes: (1) To give an idea of the character of the authorities upon which the historian has to build, (2) to convey a general impression of the character of the Hindu History as a whole and not to give all the material relating to any particular topic or period, and (3) to give an insight into the actual process of work involved in the use of this material for historical purposes. These purposes will be best served only by careful teaching which would involve considerable preparation for the average teacher. To help him to do this efficiently a companion reading book will be issued giving a bird's-eye view of the whole of the History of Hindu India in a rapid survey. This will contain a select list of books that will have to be used by the teacher for his preparation.

It is left to him to choose the extracts he would use for his purposes. Having done this he will give a general account of the time or the personages connected with the pieces selected and illustrate that history by the passages chosen. It is to be hoped that this will prove the means of making the study of Indian history popular and its teaching intelligent.

There was some considerable delay and some difficulty in the work of making the selections, as several of these had to be extracted from published works, the copyright of which belonged to others. It gives me the greatest pleasure therefore to acknowledge my obligations to all those who gave a ready permission: the Government of India, the Epigraphists to the Governments of India, Madras and Mysore, the editors and proprietor of the *Indian Antiquary*, the Oxford University Press and the Royal Asiatic Society of Great Britain and Ireland.

I have also to acknowledge my gratitude to some friends who readily agreed to my incorporating in this book matter in their works, some of them very recent. I must mention specially Professor T. W. Rhys Davids of Manchester, Sir W. Hoey, the translator of Oldenberg's Buddha, and Mr. K. P. Jayaswal of Patna.

S. K. A.

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HINDU INDIA

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CHAPTER XIII.

— (i) —

Harshavardhana.

[The two extracts given in this chapter relate to the great Emperor of Hindu India — Harsha. The inscription is dated in his 25th year which is A. D. 631-2. He is there represented as a worshipper of Mahēs′vara and the grant was made to the Brahmans. Hiuen-Tsang's account, relating to a later period, refers to him as an ardent Buddhist who exerted himself in the cause of Buddhism. The short dynasty of two generations, though 6 are given, appear to have come into prominence after the Gupta dynasty — the Eastern branch of which had become practically extinct. They advanced into importance in the successful struggle against the Huns. Harsha ruled for about 40 years the empire of Hindustan, his advance in the south having been effectively checked by Pulikēsin, the Chālukya contemporary of his. He seems to have begun as a S′aiva personally but with impartial patronage to all forms of Hindu worship. His father is given credit for having restored the different orders and castes composing Hindu Society. With Harsha's death the empire broke up, only to revive for another two or three generations under the Gūrjaras.]

[Grant of Harshavardhana. Translation, pp. 73-75,
Epigraphia Indica, Vol. I.]

Ōm Hail! From the great camp of victory (containing) boats, elephants and horses, from PINTHIKĀ :— the great king, the illustrious NARAVARDHANA; his son who

meditated on his (father's) feet (was he who was) born from the illustrious queen VAJRIṆĪ, a most devout worshipper of the Sun, the great king, the illustrious RĀJYAVARDHANA. His son who meditated on his (father's) feet (was he who was) born from the illustrious queen APSARAS, a most devout worshipper of the Sun, the great king, the illustrious ĀDITYAVARDHANA. His son who meditated on his (father's) feet (was he who was) born from the illustrious queen MAHĀSĒNAGUPTĀ, he whose fame passed beyond the four oceans, he whose sovereign power was employed in setting (the system of) castes and orders, who like (the deity) with the single-wheeled chariot removed the torments of his subjects, a most devout worshipper of the Sun, the supreme lord and supreme king of great kings, the illustrious PRABHĀKARAVARDHANA. His son who meditated on his (father's) feet (was he) who overspread the circle of the whole world with the canopy of his brilliant fame; who completely appropriated the lustre of the guardians of the world, Dhanada, Varuṇa, Indra and so forth; who gladdened the hearts of needy men by gifts of many excellent (pieces of) land gained in a righteous manner; who was born from the queen possessing spotless fame, the illustrious YAS'OMATĪ,— a most devout worshipper of the Sugata, who like Sugata solely found pleasure in doing good to others, the supreme lord and supreme king of great kings, the illustrious RĀJYAVARDHANA; 'BY whom, plying his whip in battle, the kings DĒVAGUPTA and others — who resembled wicked horses — were all subdued with averted faces; who, after uprooting his enemies, after conquering the earth, and doing what was agreeable to his subjects, in consequence of his adherence to his promise gave up his life in the mansion of his foe.' His younger brother who meditates on his (elder brother's) feet, a most devout worshipper of MAHĒS'VARA, who like Mahēs'vara is compassionate to all created beings, the supreme lord and supreme king of great kings, the illustrious HARSHA,

addresses (this) order to the great feudal barons, the great kings, DAUSSĀDHASĀDHANIKAS, PRAMĀTṚIS, viceroys, princes, ministers, UPARIKAS, rulers of the districts, regular and irregular soldiers, servants and others, as well as to the provincials of the neighbourhood, assembled in the village of SOMAKUNḌIKA which belongs to the district (VISHAYA) of KUNḌADHĀNI in the *bhukti* of S'rāvasti :

"Be it known to you that, having considered that this village of SOMAKUNḌIKA has been enjoyed by the Brahman VĀMARATHYA on the strength of a forged edict, having therefore broken the edict and having taken (the village) from him, I have granted it, up to its boundaries, together with the *udranga,* together with (the right to) all the income which ought to accrue to the house of the king, endowed with all immunities . . . . (with the right of) inheritance by sons and grandsons, (for a period) lasting as long as moon, sun and earth (endure), according to the maxim concerning land unfit for tillage, for the increase of the merit and fame of (my) father, the supreme lord and supreme king of great kings, His Majesty the illustrious PRABHĀKARAVARDHANA, of (my) mother, the supreme lady and great queen, Her Majesty the illustrious queen YAS'OMATĪ, and of the feet of (my) elder brother, the supreme lord and supreme king of great kings, His Majesty the illustrious RĀJYAVARDHANA,— to Bhaṭṭa VAṬASVĀMIN, a member of the SĀVARṆI GOTRA, and a fellow-student of the *Chhandōgas* (a Sāmavēdi) and to Bhaṭṭa S'IVADĒVASVĀMIN, a member of the VISHṆUVṚIDDHA gotra and a fellow-student of the *Bahvrichas* (a Rigvēdi), as a duly accepted *agrahāra.* Knowing this you should agree (to it), and the provincials of the neighbourhood being obedient to (my) command should bring to these two (donees) alone the due income, which is to be given according to weight and according to measure, (*viz.*) the share (of the crops), the (objects of) enjoyment, the taxes, the gold and so forth, and they should do them service."

Moreover, " By those who profess (to belong to) the noble line of our race and by others this gift ought to be agreed to. Gifts and the protection of the fame of others (are) the result of fortune that is unstable like lightning or a water-bubble." " With deeds, thoughts and words living beings should do their duty. HARSHA has declared that an unsurpassable (mode of) acquiring spiritual merit."

The messenger (charged with the order) concerning this (grant is) the great feudal baron, the great king SKANDA-GUPTA ; and (the edict) has been incised by GURJARA at the command of the great chief of the office of records, the feudal baron, the great king ĪS′VARAGUPTA, [SRI-HARSHA —] SAMVAT 25 Mārgas′īrsha, dark half, the sixth (lunar day).

(ii)

[Oriental Translation Fund. New series, Vol. XIV, on *Yuan Chwang*, I. pp. 343-344.]

The sovereign was of the Vais′ya caste, his personal name was Harshavardhana, and he was the younger son of the great king whose name was Prabhākaravardhana. When the latter died he was succeeded on the throne by his elder son named Rāja(Rājya)vardhana. The latter soon after his accession was treacherously murdered by S′as′angka, the wicked king of Karṇasvarṇa in East India, a persecutor of Buddhism. Hereupon the statesman of Kanauj, on the advice of their leading man Baṇi (or Vaṇi), invited Harsha-vardhana, the younger brother of the murdered king, to become their sovereign. The prince modestly made excuses, and seemed unwilling to comply with their request.

When the ministers of state pressed Harshavardhana to succeed his brother and avenge his murder, the narrative goes on to relate, the prince determined to take the advice of the

Bōdhisattva Avalōkitēs'vara (whose name is here given correctly in translation *Kuan-tzu-tsai*, the " Beholding Lord "). An image of this Bōdhisattva, which had made many spiritual manifestations, stood in a grove of this district near the Ganges. To this he repaired; and after due fasting and prayer, he stated his case to the Bōdhisattva. An answer was graciously given which told the prince that it was his good *karma* to become king, and that he should, accordingly, accept the offered sovereignty and then raise Buddhism from the ruin into which it had been brought by the king of Karṇasvarṇa, and afterwards make himself a great kingdom. The Bōdhisattva promised him secret help, but warned him not to occupy the actual throne, and not to use the title Mahārāja. Thereupon Harshavardhana became king of Kanauj with the title Rājaputra and the style S'īlāditya.

Continuing his narrative the pilgrim goes on to state that as soon as S'īlāditya became ruler he got together a great army, and set out to avenge his brother's murder and to reduce the neighbouring countries to subjection. Proceeding eastwards he invaded the states which had refused allegiance; and waged incessant warfare until in six years he had *fought* the Five Indias (reading 'chu'). According to the other reading 'ch'en', had *brought* the Five Indias under allegiance. Then having enlarged his territory he increased the army, bringing the elephant corps up to 60,000 and the cavalry to 100,000 and reigned in peace for thirty years without raising a weapon. He was just in his administration, and punctilious in the discharge of his duties. He forgot sleep and food in his devotion to good works. He caused the use of animal food to cease throughout the Five Indias, and he prohibited the taking of life under severe penalties. He erected thousands of topes on the banks of the Ganges, established Travellers' Rests through all his dominions, and erected Buddhist monasteries at sacred places of the Buddhists. He regularly held the Quinquennial Convocation; and gave

away in religious alms everything except the material of war. Once a year he summoned all the Buddhist monks together, and for twenty one days supplied them with the regulation requisites. He furnished the chapels and liberally adorned the common halls of the monasteries. He brought the brethren together for examination and discussion, giving rewards and punishments according to merit and demerit. Those Brethren who kept the rules of their Order strictly and were thoroughly sound in theory and practice he "advanced to the Lion's Throne" (that is, promoted to the highest place) and from these he received religious instruction; those who, though perfect in the observance of the ceremonial code, were not learned in the past he merely honoured with formal reverence; those who neglected the ceremonial observances of the Order, and whose immoral conduct was notorious, were banished from his presence, and from the country. The neighbouring princes, and the statesmen, who were zealous in good works, and unwearied in the search for normal excellence, he led to his own seat, and called "good friends", and he would not converse with those who were of a different character. The king also made visits of inspection throughout his dominions, not residing long at any place but having temporary buildings erected for his residence at each place of sojourn, and he did not go abroad during the three months of the Rain-season Retreat. At the royal lodges every day viands were provided for 1000 Buddhist monks and 500 Brahmins. The king's day was divided into three periods, of which one was given up to affairs of government, and two were devoted to religious works. He was indefatigable, and the day was too short for him.

— (iii) —

Kumāra, Bhāskaravarma.

[This extract has reference to the kingdom of Assam which had remained outside the pale of Buddhism all

along. Kumāra Bhāskaravarma, its king, was a man of learning and accomplishments and had great respect for learned men whatever their religion. He was an ally of the Emperor whose Quinquennial assembly he attended by invitation of Harsha. The extract further explains the knowledge of China that the Indians had, and the relations between the Buddhists and Brahmanical Hindus generally.]

[Oriental Translation Fund. New Series. Vol. XIV. *Yuan Chwang*, pp. 348-349.]

The pilgrim, we learn from these texts, was on his way back to China, and had gone again to the great monastery of Nālanda in Magadha. Here he wished to remain for some time continuing his studies in Buddhist philosophy which had been begun there some years before. But Bhāskaravarma, styled Kumāra, the king of Kāmarūpa (that is, Assam) had heard of him and longed to see him. So he sent messengers to Nālanda to invite and urge the pilgrim to pay him a visit. Yuan-chuang at first declined and pleaded his duty to China, but his old Buddhist teacher S'īlabhadra convinced him that it was also his duty to go to Kāmarūpa on the invitation of its king who was not a Buddhist. The pilgrim at length yielded, travelled to that country, and was received by the king with great honour. In the course of a conversation His Majesty said to Yuan-chuang—" At present in various states of India a song has been heard for some time called the 'Musics of the conquests of Ch'in (Tsin) wang' of Mahachīna ; this refers to your Reverence's native country I presume." The pilgrim replied— " Yes, this song praises my sovereign's excellences."

At this time king S'īlāditya was in a district the name of which is transcribed in our Chinese texts in several ways. Julien calls it " Kadjoughira " (and Cunningham identifies it with the modern Kankjol). He had been on an expedition to a country called Kung-yu-ta, and was on his way back to Kanauj to hold a great Buddhist assembly there. Hearing

of the arrival there of the Chinese pilgrim at the court of King Kumāra he sent a summons to the latter to repair to him with his foreign guest. Kumāra replied with a refusal, saying that the king could have his head but not his guest. "I trouble you for your head", came the prompt reply. Thereupon Kumāra became submissive, and proceeded with the pilgrim and a grand retinue to join S'īlāditya.

When this sovereign met Yuan-chuang, our text here relates, having made a polite apology to the pilgrim (literally, having said—I have fatigued you) he made enquiry as to Yuan-chuang's native land, and the object of his travelling. Yuan-chuang answered that he was a native of the great T'ang country, and that he was travelling to learn Buddhism. The king then asked about this great T'ang country, in what direction it lay, and how far it was distant. Yuan-chuang replied that his country was the Mahāchīna of the Indians and that it was situated some myriads of li to the north-east of India. The king then relates how he had heard of the *Ch'in* (*Tsin*)*-wang-T'ien-tzu*, *i. e.*, the Dēvaputra Prince Ch'in, of Mahāchīna, who had brought that country out of anarchy and ruin into order and prosperity, and made it supreme over distant regions to which his good influences extended. All his subjects, the king continues, having their moral and material wants cared for by this ruler, sing the "song of *Ch'in-wang's* conquests" and this fine song has long been known here. The king then asks the pilgrim whether this were all true, and whether this Great T'ang country was the country of the song.

In reply the pilgrim states that *Chi-na*, that is, Chin, was the designation of a former dynasty in his native land, and that Ta T'ang denoted the present dynasty; that the sovereign then reigning, T'ai Tsung, had been styled Ch'inwang before he came to the throne, the title Emperor (T'ientzu) having been given to him on his accession. He then adds a compendious description of Ch'in-wang as Prince and Emperor.

CHAPTER XIV.

Pulikēsin II.

[This inscription of A. D. 634 gives a full account of the greatest of the West Chālukya King Pulikēs′in II. This was a period when three great kings ruled over the three well marked divisions of India : Emperor Harsha in Hindustan ; Pulikēs′in II who set a term to the expansion of the empire of Harsha, in the Dekhan, and the great Pallava Narasimha in the South. Harsha lays claim to having overrun the Pallava dominions, but it was the Pallava Narasimha that put an end to the Chālukya power, though temporarily, eight years after the date of the inscription. From Hiuen-Tsang's account of this king, we gather that it was in a condition of prosperity under a well ordered administration.]

[The Aiholē Inscription of Pulikēsin II.
Kielhorn in the *Epigraphia Indica,* Vol. VI. p. 4.]

Victorious is the holy Jinēndra—he who is exempt from old age, death and birth—in the sea of whose knowledge the whole world is comprised like an island.

And next, long victorious is the immeasurable, wide ocean of the Chālukya family, which is the birth-place of jewels of men that are ornaments of the diadem of the earth.

And victorious for very long is Satyās′raya, who in bestowing gifts and honours on the brave and on the learned, both together on either, observes not the rule of correspondency of number.

When many members of that race, bent on conquest, applied to whom the title of 'Favourite of the Earth' had at least become appropriate, had passed away,—

There was, of the Chālukya lineage, the king named Jayasimha-vallabha, who in battle—where horses, foot soldiers and elephants, bewildered, fell down under the strokes of many hundreds of weapons, and where thousands of frightful headless trunks and the flashes of rays of swords were leaping to and fro,—by his bravery made Fortune his own, even though she is suspected of fickleness.

His son was he who was named Raṇarāga, of divine dignity, the one master of the world, whose superhuman nature, (even) when he was asleep, people knew from the pre-eminence of his form.

His son was Pulikesin, who, though endowed with the moon's Beauty, and though the favourite of Fortune, became the bridegroom of Vātāpīpuri.

Whose path in the pursuit of the three objects of life, the kings on earth even now are unable to follow; and bathed by whom with the water of the purifactory rite, when he performed the horse-sacrifice, the earth beamed with brightness.

His son was Kīrtivarman, the night of doom to the Naḷas, Mauryas and Kaḍambas, whose mind, although his thoughts kept aloof from other's wives, was attracted by the Fortune of his adversary.

Who, having secured the fortune of victory by his valour in war, being a scent elephant of a king, of great strength, at once completely broke down the multitude of the broad kaḍamba trees — the Kadambas.

When his desire was bent on the dominion of the lord of the gods, his younger brother Maṅgalēsa became king, who by the sheets of dust of his army of horse, encamped on the shores of the eastern and western seas, stretched an awning over the quarters.

Who in that house which was the battle-field took in marriage the damsel; the Fortune of the Kaṭachchūris, having scattered the gathering gloom, (*viz.*) the army of elephants

(of the adversary), with hundreds of bright-rayed lamps, (*viz.*) the swords (of his followers).

And again, when he was desirous of taking the island of Rēvati, his great army with many bright banners, which had ascer .mparts, as it was reflected in the water of the sea appeai.d like Varuṇa's forces, quickly come there at once at his word (of command).

When his elder brother's son, named Pulikesin, of a dignity like Nahusha's, was coveted by Fortune, and finding his uncle to be jealous of him thereat, had formed the resolution to wander abroad as an exile.

That Mangalēs'a, whose great strength became on all sides reduced by the application of the powers of good counsel and energy gathered by Him, abandoned, together with the effort to secure the kingdom for his own son, both that no mean kingdom of his and his life.

Then, on the subversion of that rule encompassed by the darkness of enemies, the whole world grew light again, invaded as it were by the lustrous rays of his irresistible splendour. Or when was it that the sky ceased to be black like a swarm of bees with thundering clouds, in which flashes of lightning were dancing like banners, and the edges of which were crushed in the rushing wind?

When, having found the opportunity, he who was named Appāyika, and Govinda approached with their troops of elephants to conquer the country north of the Bhaimarathi, the one in battle through His armies came to know the taste of fear, while the other at once received the reward of the services rendered by him.

When he was besieging Vanavāsi, which for a girdle has the rows of hamsa birds that sport on the high waves of the Varada as their play-place, and which by its wealth, rivalled the city of the gods, that fortress on land, having the surface of the earth all around covered with the great sea of his army, to the looker-on seemed at once converted into a fortress in the water.

Although in former days they had acquired happiness by renouncing the seven sins, the Ganga and Āḷupa lords, being subdued by His dignity, were always intoxicated by drinking the nectar of close attendance upon him.

In the Konkaṇas the impetuous waves of [illegible] -ect-ed by him speedily swept away the rising wavelets of pools — the Mauryas.

When, radiant like the destroyer of Pura, he besieged Puri, the Fortune of the western sea, with hundreds of ships in appearance like arrays of rutting elephants, the sky, dark-blue as a young lotus and covered with tiers of massive clouds, resembled the sea, and the sea was like the sky.

Subdued by his splendour, the Lāṭas, Māḷavas and Gurjaras became as it were teachers of how feudatories, subdued by force, ought to behave.

Harsha, whose lotus-feet were arrayed with the rays of the jewels of the diadems of the hosts of feudatories prosperous with unmeasured might, through him had his mirth (Harsha) melted away by fear, having become loathsome with his rows of lordly elephants fallen in battle.

While he was ruling the earth with his broad armies, the neighbourhood of the Vindhya, by no means destitute of the lustre of the many sandbanks of the Rēva, shone even more brightly by his great personal splendour, having to be avoided by his elephants because, as it seemed, they by their bulk rivalled the mountains.

Almost equal to Indra, he by means of all three powers, gathered by him according to rule, and by his noble birth and other excellent qualities, acquired the sovereignty over the three Mahārāshṭrakas with their nine and ninety thousand villages.

Through the excellencies of their householders prominent in the pursuit of the three objects of life, and having broken the pride of the other rulers of the earth, the Kalingas with the Kōsalas by his army were made to evince signs of fear.

Hard pressed (pishṭa) by him, Pishṭāpura became a fortress ɔt difficult of access ; wonderful (to relate), the ways of the ali age to him were quite inaccessible !

Ravaged by him, the water of Kunāla coloured with the blood of men killed with many weapons, and the land within it overspread with arrays of accoutred elephants was like the cloud-covered sky in which the red evening twilight has risen.

With his sixfold forces, the hereditary troops and the rest, who raised spotless chowries, hundreds of flags, umbrellas, and darkness, and who churned the enemy elated with the sentiments of heroism and energy, he caused the splendour of the lord of the Pallavas, who had opposed the rise of his power, to be obscured by the dust of his army, and to vanish behind the walls of Kānchīpura.

When straightway he strove to conquer the Cholas, the Kāvēri, who had the darting carps for her tremulous eyes, had her current obstructed by the causeway formed by his ephants whose rutting-juice was dripping down, and avoided ıe contact with the ocean.

There he caused great prosperity to the Cholas, Kēraḷas and Pāṇḍyas, he being the hot-rayed sun to the hoarfrost — the army of the Pallavas.

While, he Satyās'raya, endowed with the powers of energy, mastery and good counsel,—having conquered all the quarters, having dismissed the kings full of hon ving done homage to

Vātār

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This stone mansion of Jinēndra, a mansion of every kind (greatness, has been caused to be built by the wise Ravikīrt who has obtained the highest favour of that Satyās′raya whos(rule is bounded by the three oceans.

Of this eulogy and this dwelling of the Jina revered in the three worlds, I, the wise Ravikīrti himself, am the author and also the founder.

May that Ravikīrti be victorious, who full of discernment has used the abode of the Jina, firmly built of stone, for a new treatment of his theme, and who thus by his poetic skill has attained to the fame of Kālidāsa and of Bhāravi!

CHAPTER XV.

Nandivarman.

[This is one of the few copper-plate grants that have come down to us of the last great Pallava, Nandivarman — Nandi and those that preceded him for six generations belonged to a new dynasty of the Pallavas founded by Simhavishṇu. They were Brahmanical in their culture and civilization, and appear to have moved southwards from the North. They had to maintain a continuous war against the Chaḷukyas in the North, and the Tamil kings in the South. The Pallavas maintained themselves on the whole with success. Nandivarman seems to have been a usurper and founded a dynasty of his own which is sometimes referred to as the Ganga-Pallava. Nandi had to submit to Dantidurga, the Rashṭrakuṭa, and enter into a treaty with him, perhaps cemented by a marriage with the Rashṭrakuṭa's daughter. Four generations of rulers are known after Nandi, when the dynasty was overthrown by the rising dynasty of the Cholas.

[Kas'ākuḍi Plates of Nandivarman.
South Indian Inscriptions, Vol. II. Part III. pp. 353–361.]

Hail! Victorious is the supreme Brahman, which is the cause of the production, stability and destruction of the three worlds; which is true, without end (and) without beginning; which consists of knowledge (alone); which is one; (and) which is the abode of immortality!

May that blessed Trivikrama (Vishṇu) grant you prosperity, who, at the sacrifice of Bali, deceitfully asked (only) for three steps (of land), but suddenly expanded (and) strode thrice, (thereby) appropriating the world!

May Hara (S'iva), the destroyer of Pura, increase your happiness, who bears the moon on his crest, who wears a serpent on his shoulder, who holds Bhavānī on his left, who bears affection to his worshipper, who bears Gangā on his head, who wears ashes on his body, who bears poison on his neck, who wears a braid in his hair, (and) who holds a spear in his hand!

May Trivikrama and Hara protect you, whose distinct (but) united bodies (respectively) bear on the neck the supreme splendour of two ornaments,— the kaustubha (jewel) and the black (poison), hold a discus and a spear for the destruction of the Daityas, are of black and white colour, (and) thrill with joy at the expansion (of the eyes) of S'rī and Gaurī, (which emit) coquettish glances (resembling) arrows!

May Padmā (Lakshmī) regard you with fondness, who is seated on a lotus; whose pair of lotus hands is resplendent with a lotus; (and) whose excellent bath (is poured from) golden jars which are held by the trunks of (two) female elephants!

May that blessed Āryā (Pārvatī), the sister of Vishṇu, instantly remove dire adversity,— whom Cupid does not approach, out of fear it seems, because he has observed the (third) eye on (her) forehead (and therefore takes her) for Īs'vara!

May Vināyaka (Ganēs'a) grant you freedom from obstacles, who is as white as the Kailāsa (mountain), whose girdle consists of a huge serpent, who has the face of an elephant, whose ears are large, who has a single big tusk, (and) whose eyes are (half closed as if he were) under the influence of rut!

May the race of the glorious Pallavas be protected for a long time by the supreme lords, those two fold gods whom (they, *viz.*, the Pallavas) have worshipped with austerities, (and) the gods on earth who are engaged in the six duties, whose blessings are true, (and) who practise self-control!

The earth surrounded by the rolling ocean is conquered by the lord of men, who is the son of Hiraṇya (and) the lord of prosperity, whose crest is the bull, (and) the elephants of whose army ward off enemies !

Hail ! Adoration to S′rī ! First, from the lotus which rose from the navel of Vishṇu, was born the Creator, whose origin is the (supreme) Brahman ; who is self-existent ; who fully knows the meaning of the sacred texts ; (and) who has performed the creation of the whole world.

From him was born at the sacrifice a son of the mind alone, ANGIRAS, who fully carried out his promises ; who was more brilliant than fire ; who, being sinless, put an end to sin ; who, being the chief of seers, obtained a place among the seven seers, who reached (the highest degree of) austerities that can be desired ; (and) who was the best axe for cutting the tree of ignorance.

From this Angiras (came Brihaspati), who was an ocean of speeches (and) the father of politics ; whom (Indra) the lord of the gods (and) elder brother of Ṭridhāman (Vishṇu), made his preceptor (Guru) ; (and) relying on the power of whose intellect, the celestial women enjoy at ease amorous pleasures, without thinking of the rising and setting of the sun.

From him was born the fortunate (and) modest S′amyu, who destroyed sin (and) resembled the sun in brilliancy. When fire had disappeared, (he) became the fire of the gods and performed even the action of fire through his own power.

His son was a sage called BHARADVĀJA, who became the founder of the race (gotra) of the glorious PALLAVAS by the power of (his) virtues, (and) who mastered the three Vedas, which resemble mountains, by (his) austerities.

From him came DRŌṆA, the preceptor of the KURUS, who was produced from (Bharadvāja) in a pitcher called DRŌṆA ; whose victorious banner was an altar painted on the skin of a black-buck ; (and) who completely mastered (the four branches of) the science of archery, which resemble the four oceans.

From him came the sage AS'VATTHĀMAN, who was an incarnation of (S'IVA) the enemy of Cupid (Kama); who deserved the confidence of the inhabitants of the world (and) at the rising of whose anger, Krishna, Arjuna and Bhīma became terrified (and) threw down (their) weapons without any opposition.

The glorious PALLAVA, (during whose rule) the earth was untouched (even) by the smallest calamity, was suddenly born to him on a litter of sprouts (pallava) by (the nymph) Mēnakā, that had been sent to him by S'akra (Indra), who was afraid of (losing) his position (on account of the sage's austerities).

Though born from a race of Brāhmanas, he possessed in the highest degree the valour of the Kshatriyas, which was inherent in him. Does not the thunderbolt possess by nature the quality of burning, though it springs from the cloud?

From him was produced AS'OKAVARMAN, who removed the distress of suppliant kings, (but) who distressed those who faced (him) in battle, (and) who, though bright as the moon, possessed a spotless fame (while the moon has a spot).

From him descended the powerful, spotless race of the PALLAVAS, which resembled a partial incarnation of Vishṇu, as it displayed unbroken courage in conquering the circle of the world with all its parts, (and) as it enforced the special rules of all castes and orders, and which resembled the descent of the Gangā (on earth), as it purified the whole world.

All (the kings) who sprang from this (race) possessed power that was everywhere irresistible, large armies, pure descent, birth from a lotus (and) great piety, (and therefore) resembled Kumāra, whose spear is everywhere irresistible, (who is also called) Mahāsēna, who is the son of fire, who invented (the array of the army in the form of) a lotus, (and who is also called) Subrahmanya. The great fierceness, that resembled fire, of the power of their arms dried up, like the water of the ocean, the irresistible valour of all enemies. The spreading

moonshine of their spotless fame removed the impurity of all the sins of the Kali age. Their extremely noble conduct and constant prosperity increased the affection of the crowd of their friends. The beauty of their forms became the snare, in which, like deer, the hearts of young women (were caught). Their fame like the fragrance of a sandal tree, was pervading the southern region. The shadow of their (royal parasol) could not be crossed by the power of other (kings), just as the beauty of the celestial trees cannot be surpassed by the splendour of other (trees.) They were full of splendour and kind to others, (and therefore) resembled the sun whose rays are beneficial to men. They experienced an increase (āgama) of the affection (pratyaya) of (their) subjects (prakriti), and possessed blameless riches (vriddhi) and virtues (guṇa), (and therefore) resembled the science of grammar, in which crude forms (prakriti), affixes (pratiyaya) and augments (āgama) are treated, (but) in which the rules on guṇa and vriddhi are (not) without exceptions (apavāda). They gave delight (nandana) but were without enemies (apa-ari-jāta); while the Nandana (garden) contains the *pārijāta* (tree). Though full of learning (ghanāgama), they were not dull (jaḍa); while the rainy season (ghanāgama) brings water (jala). As Indra the heaven, (these) lords of the earth enjoyed the whole earth, which is bounded by the Chakravāḷa mountain (and) adorned by the seven continents and seven oceans.

Among these have passed away in bygone times (S)kandavarman, KAL(I)NDAVARMAN, KĀṆAGŌPA, VISHṆUGŌPA, VĪRAKŪI(R)CHA, VĪRASIMHA, SIṂHAVARMAN, VISHṆUSIMHA and other kings, who won great battles by (a knowledge of) the science of all weapons, whose valour was immeasurable, who has received by inheritance (the practice of) meritorious acts, who destroyed (the sins of) the Kali (age), whose minds were learned, whose bodies bore auspicious marks, who preserved (their)

fame (free from blemishes), whose shoulders were firm to bear the whole earth, who were (evil) comets to (their) enemies, who conferred honours on (their) friends, (and) who were the barriers of all good conduct.

Thereafter came SIMHA (VIṢṆU), the lion of the earth (Avanisimha), who was engaged in the destruction of enemies, (and) who vanquished the MALAYA, KAḶABHRA, MĀḶAVA, CHOLA and PĀṆḌYA (kings), the Simhaḷa (king) who was proud of the strength of his arms, and the KĒRAḶAS.

Then the earth was ruled by a king called MAHĒNDRAVARMAN, whose glory resembled that of Mahēndra, whose commands were respected (by all), (and) who annihilated (his) chief enemies at PUḶḶALŪRA.

From him was born the victorious hero NARASIMHAVARMAN, who surpassed the glory of the valour of Rama by (his) conquest of LANKA, who was a comet (that foreboded) destruction to the crowd of proud enemies, (and) who imitated the pitcher-born (Agastya) by (his) conquest of VĀTĀPI.

From him was born MAHĒNDRAVARMAN, whose long arms were fierce thunderbolts to the crowd of enemies, (and) beginning with whom, meritorious acts for the benefit of temples and Brāhmaṇas and (the use of) the vessel of the donor have highly prospered.

Then came PARAMĒS'VARAPŌTAVARMAN, to whose desires the crowd of all kings was subject. This wonderful (king) possessed high prosperity (bhūti), was the lord of men (bhūta), had a bull for (his) crest (and) a club on (his) banner, (and) possessed immovable firmness, (thus resembling S'IVA, who wears sacred ashes (bhūti), is the lord of goblins (Bhūta), has a bull for his emblem and a club on his banner, and resides on the mountain).

From him was born a complete incarnation of the blessed Paramēs'vara, who equalled Narasimha both by (the strength

of) his body (and) by (his) name (NARASIMHAVARMAN) that spread over the world. This crest-jewel of the Kshatryas bestowed his wealth on temples and Brāhmaṇas (and) devoutly caused the goddess of the earth, who was in his possession, to be enjoyed by those familiar with the four Vedas.

From him came PARAMĒS'VARAPŌTAVARMAN, who obtained desired treasures, (*viz.*) treasure of fame; who conquered the coquettish ways of the Kali (age); who led the way of policy, which had been prescribed by Dhishaṇa (Brihaspati); (and) who protected the worlds.

At present his prosperous kingdom, in which enemies are subdued by the power of (mere) commands, is ruled as far as the ocean by NANDIVARMAN, who was chosen by the subjects, who is worthy of honour on account of (his) wisdom, (and) who is the full-moon of the race of the Pallavas, which is as extensive as the ocean.

His sixth (ancestor) was the lord BHĪMAVARMAN, who was the younger brother of, (and reigned) after, the glorious SIMHAVISHṆU; the fifth PALLAVA ruler (was) the glorious king BUDDHAVARMAN, praised by wise men; the fourth (was) ĀDITYAVARMAN, who resembled (Indra) the bearer of the thunderbolt; the third (was) GOVINDAVARMAN; (and) the second lord of the earth (was) the glorious HIRAṆYA, the refuge of men.

This S'RĪDHARA resembles Vijaya (Arjuna) in battle, Karṇīsuta (Karṇa) in acquaintance with the arts, Rāma in archery, the king of Vatsa with respect to the science of elephants and to music, Kāma in the (opinion of) women, the first poet (Vālmīki) in the composition of poetry, the master of policy (Brihaspati) himself in suggesting expedients, (and) Dharma (Yudhishṭhira) in delighting the subjects.

Increasing in prosperity is our lord, king NANDIVARMAN, who is able to support the race of the Pallavas; who is a born emperor; who is handsome; who is a master both in the art

of gymnastics and in the virtue of modesty ; who is the son of HIRAṆYA ; who belongs to the branch (vargya) of BHĪMA ; who worships the feet of HARI (VISHṆU) ; who is descended from a pure mother ; who bears auspicious marks ; who is the son of RŌHIṆI ; (and) and whose good deeds are numerous.

While the twenty-second year of (his) reign was current, this Rājādhirāja-paramēs′vara, the Mahārāja called NANDI-VARMAN, who is engaged in ruling the kingdom of PARAMĒS′VARAPŌTARĀJA, whose mind is clinging to, engaged in, and restless in (the desire for) supreme bliss ; whose head is covered with dust that has dropped from the pair of lotus feet of the Lord (Paramēshṭhin) ; who worships the god, the Brāhmaṇas, (and) others who are worthy of respect ; who avoids the passions that oppress the people of the Kali age ; who dries up (his) enemies by the fire of (his) growing valour ; who refreshes (his) friends by the water of his growing affection ; whose right hand is able (to fulfil) the vow of ruling the whole world ; whose pair of feet is rubbed smooth (as it serves as) whetstones to the edges of the rubies in the diadems of all kings ; who is gracefully embraced by the fortune of the PALLAVA race, (and who therefore resembles) the celestial tree, which is gracefully entwined by the creeper of the Nandana garden ; the wrestler of warriors (Kshatriyamalla) ; the wrestler of the Pallavas (Pallvamalla); whose might is increasing in consequence of (his) mediatations on the feet of the lord, (his) father (and) who is a moon that causes to rise the water of the ocean of great virtues,—was himself pleased to give as a brahmadēya,— (as requested) by Brahmas′rīrāja, who is a friend of men ; who is filled with all virtues, as the ocean with a heap of gems ; who is famous (but) modest, handsome (and) long-lived, of soft-speech (and) the best of men ; who, just as Brihaspati (is the minister) of (Indra) the lord of heaven, is the chief minister of the handsome NANDIN, the lord of the earth (and) chief of the PALLAVAS ; who is refined both by nature and

through education; who is the first of the wise, firm (and) brave; who possesses the full splendour of the Brahman and Kshatriya castes, and a loyalty to the glorious NANDI-PŌTARĀJA, which does not cease as long as the moon and the stars endure; who supports (his) family; who is the chief of (his) family; who is an eldest son; who resembles the moon in beauty; who excels in all virtues; (and) who is an eldest grandson,—to JYĒSHṬHAPĀDA-SŌMAYĀJIN, who has mastered the ocean-like Vedas, who chants the Sāman (hymns) which are pleasant on account of their melodies (rasa); who has completed the rehearsal and the study of the six auxiliary works, (*viz.*) the ritual of the Veda, grammar, astronomy, etymology, phonetics, and metrics; who knows the properties of words, sentences and subjects; who has drunk the elixir of the S'ṛuti and S'mṛiti, who is learned in the portion referring to rites (karma-kāṇḍa) and the portion referring to knowledge; who is skilled in the ways of the world and in the knowledge of the arts; who is versed in poems, dramas, stories, epics and legends; in short, who is skilled in all (branches of) holy and profane knowledge; who is expert in the performance of all rites; who is of good conduct; (who illumines) the world, as a lamp (does) a house; who is courteous (in spite of) the honour (paid to him) and of noble birth; who is the only son of the middle world (*i. e.* the earth), because he has dispelled all ignorance (or darkness); who is considered the best of fathers and grand-fathers; whose good deeds (in former births are the reason of his present) noble birth; who ranks first among the twice-born; who knows the Vedas; who conforms to the precepts of the Veda; who follows the *Chhandōgasūtra*; who has performed the Vāja-Pūinya, an excellent settlement of Brāhmaṇas in the TONDĀKA-rāshṭra; who is poor in ṣins; who is distinguished by (his) dress (?); who is a unique person; who cares for both worlds; who accomplishes the three objects that are the five primary elements (pancha-mahābhūta); who knows the six auxiliary

works; who resembles the sun; who possesses good qualities; (and) who is an excellent Brāhmaṇa,—a whole village, the original name of which was KOḌUKOḶḶI, (but) which, on becoming a *Brahmadēya*, (received) the new name ĒKADHĪRAMANGALAM, in Undivana Kōshṭaka, a sub-division of the same rāshṭra, enclosed by the following four boundaries:—in the east, PĀLAIYŪR, in the south, the same; in the west, MANAṬPĀKKA and KOLḶIPĀKKA; (and) in the north, VELIMĀNALLŪR,—to the extent of altogether two *nivartanas*; excluding previous grants to temples and grants to Brāhmaṇas; excluding (the houses of) the ryots, with all exemptions (parihāra); (and) including the use of the water by digging channels at convenience from the DŪRASARIT, the VĒGAVATĪ, and the tank of TIRALAYA, houses, fields, gardens and groves.

This (grant was made at) the request (vijñapti) of BRAHMAYUVARĀJA. The executor of the grant (ājñapti) (was) GHŌRAS'ARMAN. Hail! Let there be success!

The author of the (above) paras'asti (was) the honest TṚIVIKRAMA, who knew the truth of all sciences (and) performed sacrifices according to the rules of the three Vedas.

(The above is) an order of the King (kōn-ōlai), (dated in) the twenty-second year (of his reign). Let the inhabitants of ŪṚṚUKĀṬṬUKŌṬṬAM see (it)!

Having seen the order (tirumugam) which was issued (after) (the king) had been pleased to give KOḌUKOḶḶI., (a village) of our country,—having expropriated the former owners, at the request of BRAHMAYUVARĀJA, (having appointed) GHŌRAS'ARMAN as Ājñapti (āṇatti), having excluded (previous) grants to temples and grants to Brāhmaṇas, having excluded the houses (of the ryots), to the extent of altogether two paṭṭi,—as a brahmadēya to S'ĒṬṬIRENGASŌMAYĀJIN, who belongs to the Bhāradvāja gōtra, follows the Chhandōgasūtra and resides at PŪNI,—we the inhabitants, went to the boundaries which the headman

(viyavan) of the district (nāḍu) pointed out, circumambulated the village (paḍāgai) from right to left, and planted stones and milk-bush (round it).

The boundaries of (this village are) : The eastern boundary (is) to the west of the boundary of Pālaiyūr; the southern boundary (is) to the north of the boundary of Pālaiyūr; the western boundary (is) to the east of the boundary of MANARPĀKKAM and of the boundary of KOḺḺIPĀKKAM; and the northern boundary (is) to the south of the boundary of VEḺIMĀNALLŪR.

(The donee) shall enjoy the wet land and the dry land included within these four boundaries, wherever the iguana runs and the tortoise crawls, (and shall be permitted) to dig river channels and inundation channels for conducting water from the S'ĒYĀRU, the VĒHKĀ, and the tank of TIRAIYAN. (He) shall obtain . . . . for these channels. Those who take and use (the water) in these channels by pouring out baskets, by cutting branch channels (?), or by employing small levers, shall pay a fine to be taken by the king. He and his descendants shall enjoy the houses, house gardens and so forth (and shall have the right) to build houses and halls of burnt tiles. (The land) included within these (boundaries) we have endowed with all exemptions. He himself shall enjoy the exemptions obtaining in this village without paying for the oil-mills and looms, the hire of the well-diggers (ulliyar), the share (kāṇam) of the Brāhmaṇas and of the king, the share of *s'engoḍi*, the share of *kallāl*, the share of kaṇṇiṭṭu (?) the share of corn ears (kadir), the share of the headman, the share of the potter, the sifting of paddy, the price of ghee, the price of cloth (puṭṭagam), the share of the cloth (paṭṭigai), the hunters (?), messengers, dancing-girls . . . . the grass, the best cow and the best bull, the share of the district (nāṭṭuvagai), cotton threads, (paḍān-gaḍi), servants, neḍumbuṛai, palmyra molasses, the fine to the accountant (karaṇam) and the fine to the minister,

pattūr-s′ārru, ... the tax (vari) on planting water-lilies, the share of the water-lilies, the fourth part of the trunks, which is given of old trees of various kinds, including areca palms and cocoanut trees. . . . . .

The grant (para-datti) was made in the presence of the local authorities (?), of the ministers, and of the secretaries.

Hail! Written by His Majesty's great treasurer (S′rī-Paramēs′vara-mahākōshthagārin).

He (*viz.*, the donee) shall obtain the houses, the house-gardens, and two patti of land.

Hail! Let there be success! Adoration!

CHAPTER XVI.

Krishna III.

[This is a record of the last great Rāshtrakūṭa ruler, Krishna III, who ruled in the middle of the tenth century A. D. Under him the Rāshtrakūṭa dynasty reached its highest state of expansion and prosperity. This dynasty came to power just in the middle of the 8th century, having overthrown the Early Chālukyas of Badami. It was in turn overthrown under the successors of Krishna III in A. D. 972-3. The record contains a brief account of the history of the dynasty. Many of the rulers of this dynasty were great patrons of literature, both Sanskrit and Vernacular, which flourished in their Courts. Krishna's conquests extended from Malva and Central India in the north to Kanchi and Tanjore in the south. Some members of the dynasty were Jain and Krishna was apparently a S'aiva.]

[Karhāḍ Plates of Krishna III.
Epigraphia Indica, Vol. IV., pp. 286-290.]

Om. Triumphant is the leaf-like hand of (Vishṇu) the enemy of Mura, which, being placed on the jar-like breast and the face of Lakshmī, that are marked by shining particles of nectar-water, proclaimed the entrance of the world on a joyous festival.

And triumphant is the rampart-like shoulder of (S'IVA) the conqueror of the three cities (or of Tripura), which is adorned by the coloured figures impressed on it by (the close contact of) the cheeks of (Pārvatī) the daughter of the mountain, and which thus bears, as it were, through regard for his beloved, an edict promising safety to the god of love.

There is (the moon), the glorious god, the only ornament of the surface of the sky, the delight of the eyes of the three worlds, the friend of love, the lord of the night-lotuses ; whose

rays are full of nectar, whose thinness produced by his having given up his body for the gratification of all the gods, is his ornament, and portion of whom is worn on the head by S′ambhu (S′IVA) verily on account of his love for excellent qualities.

From him sprang forth on earth a race of princes,— like a stream of moonlight,— which extended the series of the joys of the world, as the other unfolds the series of night-lotuses; which destroyed the darkness of the sin, as the other destroys the darkness of the night; which fulfilled all desires, as the other fills all quarters; and which had unblemished adherents, as the other constitutes the bright half of a month!

In that (race), which resembled the ocean of milk, arose the family of YADU,— like a necklace of pearls,— which, like it, had a matchless splendour; the leadership of which was gracefully borne by the dark-complexioned Hari when he flourished, as the beauty of the central gem in the other is borne by a sapphire when it is put in; which possessed indelible virtues, as the other is firmly strung on a thread; and which was the ornament of the earth.

In that (family) the eternal being (KRISHNA) became incarnate in order to destroy the crowds of the Daityas who had grown turbulent; and princes of that family, whose fame and valour were pre-eminent, became known in the world as TUṄGAS.

In that race was born RAṬṬA, the ornament of the surface of the earth, who destroyed the arrays of the elephants of his enemies; and after him the RĀSHṬRAKŪṬA family became known in the world by the name of (his) son RĀSHṬRAKŪṬA.

From that (family) arose in this (world) DANṬIDURGA, who was a sun to the fog in the shape of the charming necklaces on the breasts of the wives of his enemies, and who, having broken the uneven ground (or the strongholds) by a ploughshare in the shape of his sword, made this (earth) a

single field with the shores of the four oceans for its boundaries; the creeper in the shape of supreme sovereignty, which has a glossy appearance, is shady on account of its thick foliage and charming, bears abundant fruit, and is able to remove the fatigue of men resorting to it, and planted it firmly in his own family by feeding it with the rut-water of his elephants.

After him, (his) paternal uncle, the prosperous king KRISHNARĀJA, protected this earth,— he who constructed temples of Īs′vara (S′iva), white as clouds in autumn, by which the earth shines for ever as if decorated by many Kailāsa mountains.

He had a son of the name of GOVINDARĀJA. Sensual pleasures made him careless of the kingdom; and, entrusting fully the universal sovereignty to his younger brother NIRUPAMA, he allowed his position as sovereign to become loose.

From him who was (also) called KALIVALLABHA, and who was an artificial hill on which rose the moon in the shape of the triad of white parasols, was born JAGATTUNGA, the lion who destroyed the maddened elephants of his enemies.

His son, to whom kings bowed, and who oppressed the king of serpents by the mass of his army, was that NRIPATUNGADĒVA who founded MĀNYAKHĒTA, which derided the city of the Indra of the gods, in order to humble, as it were, the pride of the gods; and the sound arising from the fire of whose prowess, when it burnt the CHĀḶUKYA race, (filling) the interior of the vessel in the shape of the universe, has not yet ceased.

His son, the prosperous KRISHNARĀJA, became for a long time the lord of the earth,— he who spoke pleasant words, who terrified the GŪRJARA, who destroyed the egregious pride, generated by prosperity, of the arrogant LĀṬA, who was the preceptor charging the GAUḌAS with the vow of humility, who deprived the people on the seacoast (Samudra) of their sleep, and whose command was honoured (*i.e.* obeyed)

by the ANGA, the KALINGA, the GANGA and the MAGAHDA, waiting at his gate.

He had a son known as JAGATTUNGA, a moon to the eyes of the women. He was taken to heaven by the Creator without obtaining the kingdom, as if at the request of the heavenly nymphs.

INDRARAJA, his son, protected the earth. It was from fears, as it were of the indignity likely to be caused (in future) by his beauty, that the god of love, even before, had his body reduced to ashes through pride by means of the fire of the wrath of (S'iva) the wielder of the *pināka.*

From him was born AMOGHAVARSHA,— as Rāma was born from Das'aratha,— the greatness of whose power was shown by the breaking of a terrible bow, as that of the other by the braking of the bow of Rudra, and who (like the other) was a great store-house of beauty.

He having immediately gone to heaven, as if through affection of his father, his younger brother, the ornament of the world of men, and the source of the sportive pleasures of love, known by the name of GOVINDARĀJA, ruled the kingdom.

He, too, with his intelligence caught in the noose of the eyes of women, displeased all beings by taking to vicious courses; his limbs becoming enfeebled as his constitution was deranged on account of the aggravation of the maladies, and the constituents of the (political) body becoming non-coherent as the subjects were discontented on account of the aggravation of the vices, and his innate strength and prowess becoming neutralized, he met with destruction.

The king AMŌGHAVARSHA, the son of JAGATTUNGA, the first among the wise, the sea of the nectar of whose words was unfailing, being entreated by the feudatory chiefs to maintain the greatness of the sovereignty of the RAṬṬAS, and also prompted by the god (S'IVA), the wielder of the

pināka, who desired the prosperity of the family of Hari (Krishna), ascended the glorious throne of heroes.

In righteousness he was a Manu, in battle a Kārtavīrya, in valour a Bali, in attracting the hearts of men a Dilīpa, though he thus acquired pre-eminent and permanent fame, his behaviour towards elderly persons was humble through modesty.

How possibly can the store of his merits be extolled when — O Wonder! the moon-crested (S'iva), bowed down to and worshipped by Hari (Vishṇu) and Viriñcha (Brahma), was in battle seen by all his flying enemies to be near him in the sky and to assist him?

From that sovereign lord, as from Paramēs'vara (S'iva), was born a son, the prosperous king KRISHNARĀJA, who though a prince, (*i. e.* not a crowned king), exercised power in the world and was the lord, as the other was Kumāra, S'aktidhara and Svāmin.

He conquered SAHASRĀRJUNA, though he was an elderly relative of his mother and his wife,— (Sahasrārjuna) whose thousand arms were cut off by Rāma (*i. e.* Paras'urāma) who, maddened as he was, was in his turn (only verbally) put down by him (*viz.* Krishnarāja) by means of his two hands, he having held intoxicated young women (ramā) with his two hands.

His enemies, madly transgressing his command which was the wide moat that protected the great city in the shape of the sovereignty of the prosperous RAṬṬAS, fell down themselves.

He, S'RĪVALLABHA, killed the wicked DANTIGA and VAPPUGA, who seemed to be (the two demons) Madhu and Kaiṭabha, risen again on earth to torment men. He planted in Gangapāṭi, as in a garden, the pure trée Bhūtārya, having uprooted the poisonous tree Rāchyamalla.

While his prowess, which destroyed numbers of GANGAS, his enemies, as the heat dries up the stream of the GANGĀ, was glowing, it is no matter for wonder that the PALLAVA (king) AṆṆIGA was beaten and reduced to a sad condition, as it is no wonder that fragrant leaves withered (by heat).

On hearing of the conquest of all the strongholds in the southern region simply by means of his angry glance, the hope about KĀLAÑJARA and CHITRAKŪṬA vanished from the heart of the GŪRJARA.

(All) the feudatories from the eastern to the western ocean and from the Himalayas to the island of SIMHAḶA bowed to him out of fear of severe punishment, though he himself was obedient (*i. e.* subordinate) to his father.

By his body which had a dark, glossy colour, long arms, and a broad and massive chest, and by his virtuous deeds which were the nectar-water that fed the creeper in the shape of his fame, knowing him to be an excellent man (or Vishṇu), able to deliver the earth (or to uplift the submerged earth),— his father, the best of sages, who had attained the object of life, vanished into the peaceful abode.

When the festival of the coronation of this beloved of Prosperity, who had greatly propitiated Hari (Vishṇu), at which celestial nymphs danced and heavenly Rishis pronounced benedictions, had taken place amidst joy, the quarters which began to tremble and to be submissive on account of his preparation to exact tribute, as girls would have manifested tremor and affection at his preparation to take their hand, became pleasing to him in consequence of their observing the proper time for paying it of their own accord, as the others would have been dear to him in consequence of their keeping to the auspicious juncture for giving away themselves.

He, a powerful master of the science of politics, desirous of obtaining a lofty position, deprived some of his subordinate chiefs of their places and established others who were deserving, separated some from each other by producing disunion and uniting others, and thus arranged them in a high or low position; as a proficient master of the science of words (*i. e.* grammar), desirous of making up a long form, separates some on account of their dissimilarity and unites others, and places them in order, above or below.

Having, with the intention of subduing the southern region, uprooted the race of the CHOLAS, given their land to his own dependents, and made the lords of great countries, *viz.* the CHĒRAMMA, the PĀNḌYA and others, along with the SIMHALA, his tributaries, he erected a high column at RĀMĒS'VARA, which was the image (as it were) of the sprout of the creeper in the shape of his glory.

And he, the *Parambhaṭṭāraka Mahārājādhirāja Paramēs'vara*, the prosperous AKĀLAVARSHADĒVA PRITHVĪ-VALLABHA, the prosperous VALLABHANARĒNDRA-DĒVA, who meditates on the feet of the *Parambhaṭṭāraka Mahārājādhirāja Paramēs'vara*, the prosperous AMŌGHA-VARSHADĒVA,— being well, commands all the governors of districts and heads of subdivisions, chiefs of villages, leading persons, officers and employés, so far as they may be concerned with these presents.

" Be it known to you that, while my glorious and victorious army is encamped at Mēlpāṭi for the purpose of creating livings out of the provinces in the southern region for my dependents, of taking possession of the whole property of the lords of provinces, and of erecting temples of KĀLAPRIYA, GANḌAMĀRTĀNḌA, KRISHNĒS'VARA, etc. EIGHT HUNDRED AND EIGHTY years of the area of the S'AKA king having elapsed, on Wednesday, the thirteenth tithi of the dark fortnight of Phālguna of the (cyclic) year KĀLA-YUKTA,— I have granted the village named KAṄKĒM, one of the Kalli group of twelve (villages), situated in the district (vishaya) of KARAHĀṬA, along with the rows of trees in it, the assessment in grain and gold, the flaws in measurement, the inflictions of fate, and all the produce, to GAGANAS'IVA, a great ascetic versed in all S'ivasiddhāntas, the pupil of the preceptor ĪS'ĀNAS'IVA, who is the head of the establishment of VALKALĒS'VARA in KARAHĀṬA and is an emigrant from the KARAÑJAKHĒṬA group (of villages) for the

purpose of providing seats and clothes to all ascetics, as promised on the Kārttikī (*i.e.* the full-moon tithi of Kārttika),—(the grant) to be respected (*i. e.* not to be interfered with) as long as the moon and the sun endure.

To the east of this (village) is the river KANHAVANNĀ; to the south, (the village) of (PĒNDU) RĒM; to the west, the village named ĀDHĒM; to the north that same river KANHAVANNĀ. No one should cause obstruction to Gaganas'iva while he cultivated the village named KAṄKĒM, defined by these four boundaries, or causes it to be cultivated, enjoys it or causes it to be enjoyed. And he who causes (obstruction), will incur all the five great sins; for it is said:—

'He who grants land, dwells in heaven for sixty thousand years; (but) he who takes it away and he who abets the act, dwells as long in hell.'

"Rāmabhadra, again and again entreats all future kings that they should from time to time protect this bridge of virtue, which is common to all kings."

Engraved by YŌSYAGMA.

CHAPTER XVII.

Mahēndrapāla.

[This is a record of the reign of the Gurjara ruler Mahēndrapāla. After the break up of the Empire, Hindustan was reduced to the condition of a number of independent kings struggling among themselves to achieve a dominant imperial position. From among these emerged the Gurjara state of Bhinmal in Western Malva, which established itself as an imperial power at Kanauj. There were five or six rulers of this dynasty of whom two made extensive conquests and made good their claim to an imperial position. The period of their ascendency was the ninth and tenth centuries A. D.]

[Pehoa Pras'asti of the Reign of Mahēndrapāla.
Epigraphia Indica, Vol. I. pp. 248-250.]

Om ! Adoration to Mādhava !

May that chief male (purusha) Vishṇu protect you ; he who, alone (remaining) sleeps, when the regent of the night (the moon) has disappeared, when the mountains have completely crumbled away, when the foe of darkness (the sun) has been destroyed, when mankind have been annihilated, when the host of stars has tumbled down, when the circle of the earth has fallen, and thus the oceans have become one.

May lovely Vishṇu's beautiful eye, that is pleasing through the quivering of the brow and charming with its resplendent pupil, protect all the three worlds — (the eye) of him who plunges into the ocean of nascent deep love, (of him) whose lustre (is increased by) the great splendour of Lakshmi's moon-like face, (of him) whose cheek is dimpled with smiles.

May the field of KURU grant a happiness free from all pain,— (that field) which is able to remove the impurity of sins of many kinds, that is inhabited by crowds of sages, who

have destroyed the dense darkness (of ignorance) by gaining the knowledge of the self (and hence) are filled with deep joy.

And may that (beautiful) water of Sarasvatī's (stream) entirely cut your (bonds of) misery — (that water which is) a boat (for crossing the ocean of births), a chariot for travelling along the road of the gods, a cloud such as appears on the destruction of the world, shedding copious showers on the fire of . . . . . . the virtuous (and) a sun to destroy the thick mud-like darkness of a concatenation of various diseases.

Victorious is His glorious majesty MAHĒNDRAPĀLA, who is able (to bless) his race with prosperity and destroys the courage of the armies of his foes all round, whose enemies are subdued, who is beautiful like the moon and grants protection.

There was a king, JAULA by name, the front ornament of the exalted TOMĀRA race, resplendent with (fiery) bravery, who gladdened the hearts of the virtuous, who was thunder-bolt for (those) mountains, the wicked, who was famous for his wonderful deeds, adorned with compassion; (and) acquainted with truth, who gained prosperity by looking after the affairs of (his) sovereign.

He conducted his relatives to highest prosperity . . . . presenting, as offerings to the earth, pieces cut off from the temples of the mighty elephants of his foes ; and his fame that possessed a splendour fair like the glittering moon, assumed the guise of the stream of heaven (Gangā), since it clave to the heavenly elephants and united with the sky.

That (man), possessed of far-spreading lustre, built in this world in every region numerous palaces of the immortals, that obscure the moon with their lofty tops, (and) they look from afar like posts fixed (by him) at the quarters of the horizon in order to set limits to his fame.

From his famous ocean-like race, that is the home of joyful prospering intimates of princes, that is difficult to overcome, and possesses great riches of numerous resplendent pearls,

sprung a lord called the illustrious VAJRAṬA, the front ornament of his family, who obtained all his wishes and gained a lofty elevation through most pure business transactions.

He wedded a wife, charming like the glittering moon, called MANGAḶADĒVĪ just as S'auri (Vishṇu) (took) the daughter of the ocean (Lakshmī) and Girīs'a (S'iva) the daughter of the mountain (Pārvatī).

He begot by her JAJJUKA, who (was) exceedingly peaceful among good men who are free from envy, (but) a terrible comet for the army of his invincible foes, that inspired terror through the trumpeting of the angry war elephants.

He (Jajjuka), who cut down his enemies with his sharp sword and gained wide-spreading glory by succouring the fearful, the blind and the distressed, had two wives, who were almost the front ornaments of virtuous, attached women, and lovely like the noble moon.

One was famed as CHANDRĀ and the second as NĀYIKĀ; being created out of the most excellent virtues, they were both abodes of happiness.

From CHANDRĀ was born a prince, called GOGGA, whom the creator placed at the head of the firm men, who gladdened the earth with the pearls issuing from the rents in the temples of the elephants of his foes, who possessed a sharp sword.

And afterwards NĀYIKĀ bore a clever son, PŪRṆARĀJA, a destroyer of the splendour of the adherents of his enemies, a conglomerate of the rays of the sun for those lotuses, the soldiers of his army, a foe of unrighteousness, a moon in the womb of his race (that is pure) like the sky.

The wives of his foes, covering their lips, (red) like young shoots, with their hands, and straightening their rich curls, moistened their hollow cheeks, that possessed like splendour, with the water of their tears.

DEVARĀJA, a store of virtues, was his uterine brother; he who destroyed the dense darkness, the armies of his foes, by a sudden burst of his brilliant courage, (he who was) the abode of forbearance, destroyed the impurity of the Kali age,

cast off love and the other sinful passions, and resembled a tree, giving aggreeable shade and bending under good fruit.

When the proud (foes) whose exceeding brilliancy unfolded itself in the battle merely heard the most famous name of that (warrior) who angrily furrowed his face with frowns, then their strong swords fell from their hands.

These three (brothers), who thus were lovable on account of the manifestation of extraordinary famous virtues, who gradually gained wealth, who were most pure-minded and attached to holy men, caused to be built here temples of Vishṇu, who is endowed with unequalled greatness, because they were afraid of the dreadful ocean of existence that is difficult to cross for men of little wisdom.

(The Temple) in the middle has been built by GOGGA'S order, (that) at the back by PŪRṆARĀJA'S, and (that) in front by DĒVARĀJA'S, in order to destroy the dense, deep darkness.

As long as this earth is bounded by the four oceans, so long may this temple be resplendent as a mansion of S'RĪ.

A man of KĀMBOJA descent, the son of RĀMA, whose famous name is ACHYUTA, was here the overseer (kārayita), he who is an image of Dhanvantari, an incarnation of the quintessence of learning, a friend of the virtuous, and a bee on the lotus of the heart of his master.

One village called YAKSHAPĀLAKA, a second named GEJJARA, and a third name PĀṬALA, have been assigned for the enjoyment (of the gods).

With respect to this (gift), noble protectors of the earth, considering the course of mundane existence, must show an entirely virtuous disposition for the welfare of their bodies.

There was indeed, a Bhaṭṭa Rāma, the sun of his sky-like race, attached to . . . . . , learned and modest; his son, M U . . . . made in play (as it were) this sweetly composed, graceful eulogy that is full of sentiment.

Here was a mason named DURLABHĀDITYA. (His son), wise . . . *aladitya*, (has engraved it.)

CHAPTER XVIII.

Rājēndra-Chola.

[This is a record of the great Chola, known best among people, by his title Gangaikonḍa Chola. He was the son of the Great Rājarāja I. Gangaikonḍa Chola was by far the greatest conqueror of the dynasty. The Chola empire as it descended to him already included the whole of the Madras Presidency and what is now Mysore. His fame rests upon his conquest, or his attempt at it, of Bengal and his overseas victories. Under him the Chola empire reached the greatest limits. He was the second of a happy succession of great monarchs whose achievements in peace and war alike stand high in impartial estimation. The dynasty came into importance about A. D. 800 and lasted till about A. D. 1200 in great power and somewhat precariously for another half century or more.]

[Inscription of Rājēndra-Chōla.
South Indian Inscriptions,
Vol. II. Part I. pp. 108-109.]

Hail! Prosperity! On the two-hundred-and-forty-second day of the 19th year (of the reign) of Kō-Parakēsarivarman, alias the lord S′rī-Rājēndra-S′oradēva, who, in (his) life of high prosperity, (during which he) rejoiced that, while Fortune, having become constant, was increasing, the goddess of the great earth, the goddess of victory in battle, and the matchless goddess of fame had become his great queens,— conquered with (his) great and warlike army IḌAITURAI-NĀḌU; VANAVĀSI, whose warriors (were protected by) walls of continuous forests; KOḶḶIPPĀKKA, whose walls were surrounded by *Sulli* (trees); MAṆṆAIKKAḌAKAM of unapproachable strength; the crown of the king of ĪḶAM,

(who was as impetuous as) the sea in fighting ; the exceedingly beautiful crown of the queen of the king of that (country); the crown of SUNDARA and the pearl-necklace of Indra, which the king of the South had previously given up to that (king of Īlam) ; the whole ĪLA-MANDALAM on the transparent sea ; the crown praised by many and the garland of the sun, family-treasures, which the arrow-shooting (king of) Kērala rightfully wore ; many ancient islands, whose old and great guard was the sea, which resounds with conches ; the crown of pure gold, worthy of Lakshmi, which PARAS'U-RĀMA, having considered the fortifications of S'ĀNDI-MATTĪVU impregnable, had deposited (there), when, raging with anger, (he) bound the kings twenty-one times ; the seven and a half *lakshas* of IRATTAPĀDI, (which was) strong by nature (through the conquest of which) immeasurable fame arose, (and which he took from) JAYASIMHA, who, out of fear (and) full of vengeance, turned his back at MUYANGI and hid himself ; the principal great mountains, (which contained) the nine treasures ; S'AKKARAKŌTTAM, whose warriors were brave ; MADURA-MANDALAM, whose forts (bore) banners (which touched) the clouds ; the fertile NĀMANAIKKŌNAI, which was full of groves, PANCHAP-PALLI, whose warriors were hot with rage ; MĀS'UNI-DĒS'AM, whose paddy-fields were green ; a large heap of family-treasures, together with many (other) treasures, (which he carried away) after having seized INDIRADAN of the old race of the moon, together with (his) family, in a fight which took place in the hall (at) ĀDINAGAR, (a city) which was famous for its unceasing abundance ; ODDA-VISHAYAM, which was difficult to approach, (and which he subdued in) close fights ; the good KŌS'ALAINĀDU, where Brāhmanas assembled ; TANDABUTTI (*i.e.* Danda-Bhukti), in whose gardens bees abounded, (and which he acquired) after having destroyed DHARMAPĀLA (in) a hot battle ; TAKKANA-LĀDAM (*i. e.* Dakshina-Lāta or Rāda in Bengal), whose fame

reached (all) directions, (and which he occupied) after having attacked RANAS'ŪRA (whose) strength departed; VANGĀ-LAḌĒS'AM, where the rain did not cease (and from which) GŌVINDACHANDRA, (whose) fortune diminished, fled; elephants of rare strength and treasures of women, (which he seized) after having been pleased to frighten on a hot battle-field MAHĪPĀLA, who was deprived (even) of his slippers, bracelets and ear-rings; UTTIRALĀḌAM (*i.e.*, Uttara-Lāṭa) on the sea of pearls; the GANGĀ, whose waters sprinkled *tīrthas*, which were full of flowers; and (who),— having despatched many ships in the midst of the rolling sea and having caught SAMGRĀṂAVIJAYŌTTUNGAVARMAN, the king of KAḌĀRAM, along with (his) vehicles, (*viz.*) rutting elephants, (which were as impetuous as) the sea in fighting,— (took) the large heap of treasures, which, (that king) had rightfully accumulated; the (arch called) *Vidyā-dhara-tōraṇa* at the " war-gate " of the extensive city of the enemy; the " jewel-gate " adorned with great splendour; the " gate of large jewels "; VIJAYAM, of great fame; PAṆṆAI, watered by the river; the ancient MALAIYŪR (with) a fort situated on a high hill; MĀYIRUḌINGAM, surrounded by the deep sea (as) a moat; ILANGĀS'ŌGAM (*i. e.*, Lankā-s'oka), undaunted (in) fierce battles; MĀPPĀPPĀḶAM, having abundant high waters as defence; MĒVILIMBAN-GAM, having fine walls, as defence; VALAIPPANDŪRU, possessing (both) cultivated land (?) and jungle; TALAI-TTAKKŌLAM, praised by great men (versed in) the sciences; MĀDAMĀLINGAM, firm in great and fierce battles; ILĀMURI-DĒS'AM, whose fierce strength was subdued by a vehement (attack); MĀNAKKĀVARAM, whose flower-gardens (resembled) the girdle (of the nymph) of the southern region and KAḌĀRAM, of fierce strength, which was protected by the neighbouring sea; —having been pleased to make gifts in the college (kallūri), which surrounds the king's flower-garden (ārama) on the northern side of the royal hall

(tiru-māligai) of MUḌIKONḌA-SOLAN within the palace (kōyil) at GANGAIKOṆḌA-S'ŌLAPURAM, the lord S'RĪ-RĀJĒNDRA-S'ŌḶADĒVA vouchsafed to order, that two thousand *kalam* of paddy, fully measured by the *marakkāl* (preserved) in the temple of this god (and) called (after) ĀḌAVALLĀN, should be supplied every year, as long as the moon and the sun endure, to the treasury in the city, to be enjoyed (bhōga) by the priests (āchārya) of the temple of the lord S'RĪ-RĀJARĀJAIS'VARA, (*viz.*) by our lord, the (S'ai) vāchārya SARVAS'IVA-PANḌITA, and by those who shall deserve it among the pupils (s'ishya) of this lord and the pupils of his pupils (pras'ishya), who are natives of ĀRYADĒS'A, MADHYADĒS'A or GAUḌADĒS'A. (The above order) was written by the royal minister (who writes the king's) orders, S'EMBIYAN VIḶUPPARAIYAN, (and) engraved on stone, as heard from the mouth of the king. Let the S'aiva-āchāryas of this (spiritual) line (vams'a) protect this charity (dharma) !

CHAPTER XIX.

The Paramāras of Mālva.

[The following inscription is in praise of the dynasty of the Paramāras of Mālva to which the renowned scholar and patron of learning king Bhoja belonged. This dynasty appears to have risen to prominence in that region after the fall of the Gurjaras of Kanauj. They had their share of wars with the Gurjaras on the one side and both the Rāshṭrakuṭas and the later Chālukyas. It was the founder of the latter family that killed Munja, having defeated him in battle and made him prisoner. Bhoja himself fell a victim to the aggressive ambition of Karṇa of Dāhala. This dynasty had its capital at Dhāra in Mālva.]

[Nagpur Stone Inscription.
Epigraphia Indica, Vol. II. pp. 189–195.]

Om! Adoration to Bhāratī!

O goddess of speech and divine Durgā! Let simplicity, force, sweetness, depth, harmony, and whatever other qualities you possess, let them all be shared by us!

May Lakshmī's husband, that sole lord of fortune in all the three worlds, grant you prosperity, he from whose middle stride even the sun and the other luminaries yonder shine forth!

May good utterences, clad in *jāti* and *vṛitta* metres, pleasing by their style and by figures of speech, and expressive of poetical sentiment, be gracious to us! And may sages be, men of taste, of noble birth and good conduct, who charm with the qualities that adorn them!

May S′iva grant whatever is auspicious, he who, terrific when he destroys the irresistible foe Pura, singularly embellished with copious ashes, and revered by the lord of the

Yakshas, resembles this fire-born race, which is terrible when it breaks the strongholds of irresistible foes, is exquisitively adorned with abundant good fortune, and paid homage to by the king of kings!

Glory be to the lotus-born Brahman who, engendered in the mundane egg which was produced in the great ocean, and, when set free, an object of reverence for S'iva, is like the pearls which grow in the oyster-shells of the sea, and are prized by great lords!

May that form of the husbands of Umā and Lakshmī grant you both enjoyment and salvation, which, both passionless and passionate, wearing both a wreath of human skulls and flower-garlands clad both in tiger and elephant skins and in costly garments, adorned both with serpents and with pearl strings and other ornaments, and both smeared with ashes and anointed with perfumes, is fearful as well as auspicious!

May Vishṇu purify you, who, in the guise of a fish and other creatures having assumed one after another all forms, made the whole universe not differing from himself!

Well-known is the glorious mount ARBUDA, which utterly humbles the pride of the noblest of mountains, and rivals the firmament with the rich splendour radiating from its sapphire crest. The circle of the pollen of the lotuses that swing to and fro in the pools on its broad sky-piercing top looks as if it were indeed another vault of heaven.

I fancy, it was when the creator, wishing to know whether the gods or the mortals were purer, attached the round of heaven, filled with the former, and this orb of the earth, filled with the latter, to the two extremities of this mountain, using it as a balance of virtue, that the round of heaven rose higher even than the top of mount Mēru!

Piercing with one end the ocean-surrounded orb of the earth, and with the other horizon-encircled round of the sky, this mountain has assumed the glorious appearance of an

axle of the chariot of the universe, one side of which lies down, broken on the rugged road of this world, while the other is lifted upwards.

On this mountain, whose slopes, bathed by the streams of water of the heavenly Ganges, are pleasant and soft, dwelt that chief of those versed in the Vedas, the venerable sage Vasiṣṭha, who, to delight his father Brahman, led the Yamuna, enveloped in the smoke of the three sacred fires, up to the vault of heaven, to effect her junction with the Ganges.

His hundreds of precepts, like horses, extricate the chariot of the three worlds, so that it may proceed without hindrance, when, turned into a wrong road, it has stuck fast in the terrible quicksand of worldly affairs, bordering on the great stream of knowledge.

Once upon a time, when the royal descendant of Kus′ika visited him and took by force the cow Nandini, which caused delight by yielding all things suitable for hospitable entertainment, Vasiṣṭha enraged, pleased the fire by an oblation, and from that fire sprang, to conquer Vis′vāmitra, the unparallelled hero, the illustrious PARAMĀRA, rightly so named.

Ever prosperous is his family here, which, made up of rulers illustrious for having increased the realm, who were supports of the law, whose banner was truth and whose fame is widely spread, is an image of the solar and lunar lines, in which there were the princes Rājyavardhana, Vis′āla, Dharmabhṛit, Satyakētu, and Prithukīrti.

This family, unsurpassed by the blessed never-aging immortals, sprung from fire, and taking delight in the assemblies of the learned, has been propagated like those of the Sun and the Moon, which are adorned by the eminent Aja and Rāma, gave birth to Nala, and include the descendants of Bharata.

In this race there was the king VAIRISIMHA whose rule was supremely prosperous, because he was abundantly endowed with good fortune, might, resoluteness, generosity

and bravery; while the ground around his jewel-inlaid foot-stool was made uneven by the mass of rubies, broken from the edges of the tremulous handsome diadems which fell from the foreheads of kings who bowed down before him.

When he set out to conquer all the quarters, the regions of space, withdrawn from view, were beautified by his umbrella of peacock's feathers, shining like sapphires, so that they seemed enveloped in the poisonous breath of the distressed serpent S'ēsha, rising up through the fissure of the earth, rent as it was by the massive feet of the arrays of his marching rutty elephants.

Not to be interfered with, the fire of his prowess shines forth even now, in the lower regions under the guise of the fire proceeding from the mare's mouth, on the earth under that of the glittering golden mountain, in the sky as the starry firmament, and near the confines of space as a range of mountains of quivering gold.

He ruled the earth, humbling Indra in heaven by his Majesty, defeating host of enemies in hostile lands by his valour, and surpassing Vishṇu's lord of serpents in his serpent-home by his ability to uphold the earth.

From him sprang the illustrious king SĪYAKA, the fire of whose wrath was extinguished by the tears, caused by the pangs of widowhood, of the royal ladies of hostile princes; while the fire of his prowess even now is perceived here, in the guise of the starry firmament, presenting a novel appearance inasmuch as the smoke, in the guise of the atmosphere, is beneath it.

The clusters of big pearls, which flew up into the air from the frontal globes of furious elephants cleft by his sword, though constantly falling down, have, disguised as they are as large sparkling stars, not even now reached the earth.

To whom shall we tell this great unseen and unheard-of wonder? Or who will understand it? Yet for curiosity's sake we report it. Although he delivered the earth, although

he wedded the unique goddess of fortune, although again and again he did the work of the gods, he never was in Vaikuṇṭha.

From him was born the illustrious king MUNJARÀJA, who alone, with the bow in his hand, put an end to many a fight commenced by hostile armies, as S′iva did to (Daksha's) sacrifice ; and the fire of whose prowess, to protect the orb of the earth, used to envelop it under the guise of the belt of the lofty Lokāloka mountains.

Even when he was marching for mere pleasure his frolicsome soldiers turned out in such numbers that the horizon was obscured by the clouds of dust, raised by the squadrons of his cavalry, and that the cavity of the universe was completely filled with the excessive noise of the trembling chains, swung to and fro by the feet of the arrays of his huge elephants, taller than the hugest mountains.

When, having their heads struck off by his sword, heroes had obtained the rare fortune of being transformed into divine beings, and when, proudly viewing their bodies below surrounded by champions, eager for the fray, they were throwing themselves from the aerial cars, they were joyfully embraced and forcibly held back by the Siddha women, clustering round them.

After him his younger brother, the far-famed illustrious SINDHURĀJA, became king, the fire of whose bravery bore the brilliant beautiful lustre of the roaring submarine fire. As the mass of the waves, raised by the fierce blast which springs up at the destruction of the world, submerges the mountains, so the broad scimitar, brandished by his arm, when it was lifted in war, dealt out destruction to princes.

When this prince marched forth victoriously, the cloud of dust raised by the onset of his fleet horses appeared to the host of his enemies like the smoke of the all-devouring fire rising all round from the fissures of the surface of the earth, broken by the weight of his formidable elephants.

In every battle princes found out that the creator had as it were combined in him the depth of the ocean and the might of the wind, as they are at the destruction of the world, the firmness of the lord of tortoises, the weight of the whole universe, the splendour of the all-destroying fire, and the magnitude of the celestial vault.

His son was the unique ornament of the world, the illustrious king BHŌJADĒVA, whose lotus-feet were richly adorned with the lustre of the crest-jewels of kings, and on whose feet rests even now, while he is occupying Indra's throne, the vivid splendour of the edges of the diadems of the immortals bowed down with envy.

His army, distinguished by the sharp sound of roaring kettle-drums by the thunder of loud *Jharjharas*, by a multitude of shrill *ḍamarus*, and by tabors heard above the tumult, roamed filling the world with its noise, over the whole earth, thrown into confusion under the footsteps of his rutty elephants.

Even now when they recite his fame in the assembly of the gods, Vaikuṇṭha is ever jealous of the four-mouthed Brahman, Svāyambhu again of the five-mouthed Hara, S'ambhu too of his six-mouthed son Kārttikēya, and this leader of the divine hosts of the lord of serpents with his thousand mouths.

When he had become Indra's companion, and when the realm was overrun by floods in which its sovereign was submerged, his relation UDĀYĀDITYA became king. Delivering the earth, which was troubled by kings and taken possession of by KARṆA, who joined by the KARNĀṬAS, was like the mighty ocean, this prince did indeed act like the holy Boar.

The hostile champions who met their death facing this king, similar to the sun and confounded with it because the terrible fire of his valour made him difficult to look at, I fancy that they became supremely happy, when their fury heightened by the belief that the luminary wàs their opponent, they split the orb of the sun.

The lord of serpents, having in battle witnessed his victory and eulogizing it in an assembly, ... shows that his thousands of eyes and tongues indeed serve a purpose; but, cheated of the pleasure of listening when he has closed his eyes with delight, he scorns his body because, bereft of ears, it must use the eyes in their stead.

A son of that sun of the three worlds was the illustrious LAKSHMADĒVA, resembling the lord of creatures in his eagerness properly to rule his subjects; who verily in his conduct so allowed himself to be guided by that son of Vivasvat, Manu, that everywhere and at all times new fame grew up for him of its own accord.

This is what his marching drum proclaims, under the pretence of resounding: Join together, you king of tortoise and ye others, in upholding the earth, heavy with the loads of his army! Either perish at once or bow down speedily, ye opposing princes! Quickly shut your eyes, O gods, before the dust fills them!

When he marches, the princes of the east, bewildered, forsake even their relatives; those of the south in their perplexity take no note even of good news; the princes of the west find out to their sorrow that the creeping plant of hope bears no good fruit to them; while those of the north throw themselves on their swords, and thus court death as the best and only fate left to them.

When, desirous of capturing matchless elephants, he first proceeded to Hari's quarter, then just as dread entered the town of the lord of Gauḍa, so Purandara even was of a sudden filled with apprehension.

When in the course of an unchecked expedition, undertaken in the height of power and under favourable auspices, he had attacked TṚIPURI and annihilated his warlike spirited adversaries, he encamped on the banks of the Rēva, where his

tents were shaded by the creeping plants of pleasure-gardens, gently set in motion by the breeze from the torrents of the Vindhya mountains.

The bathing of his elephants, which allayed the fatigue of battle, produced in the stream of the Rēva's succession of waves, bent upon undermining the steep river banks.

Often and often the elephants of his army, thickly covered with streams of rutting-juice, demolished even the hills at the foot of the Vindhya mountains, taking them for the elephants of the enemy because their tremulous broad torrents appeared like trunks, their projecting peaks like frontal globes, and the water flowing from their ridges like rutting-juice.

He traversed the hills at the foot of the Vindhya mountains, which were frequently trodden by the squadrons of his fleet horses the quick sharp hoofs of which acted like chisels in cutting up the extensive, bamboo-clad, massive table-land, and which were black with herds of countless wild elephants, excited by the odour of the rutting-juice which thickly covered the broad cheeks of the elephants of his army.

Even the troops of elephants of ANGA and KALINGA, kindred to the elephants of the quarters and bulky like mountains set in motion by the storm at the destruction of the universe, and rivalling rain-clouds, dark like herds of hogs kept for pastime,— even they had to sue for mercy, when they were bewildered by the union of the storm-wind with the powerful elephants belonging to the princes of his army.

Near the eastern ocean clever men thus artfully proclaimed his praise, while he, pleased, looked on bashfully : 'O lord, it was the holy Purushōttama to whom Fortune resorted, who relieved this universe by subduing the enemy Bali, and who supported the earth.'

The elephants of his feudatories, eager to plunge into the water to . . . get rid of the fatigue of battle, worsted even those ocean-waves which resemble the circle of smoke of the

all-consuming fire, and rival a bank of clouds, and are befriended with the darkness that spreads at the universal dissolution, when they harbour the down-breaking sky.

When, like the pitcher-born Agastya, he directed his steps towards the south, the CHOLAS and other tribes, bowing low before him, acted the part of the Vindhya mountains.

The water of the TĀMRAPARAṆI which is famed all the earth over for the pearls which the wives of the feudatories in his army, while they mirthfully bathed in the stream, dropped into it from the breaking girdles on their hips, behold, even to this day that water affords a livelihood to the PĀNḌYA chief.

Respectfully informed by the people, that the dam before him, which looked like the growing Vindhya range, was the bridge of the holy Rāma, constructed of many mountain-peaks which were fetched by Māruti, he listened attentively, but scornfully crossed over to the opposite island simply on the elephants of his army.

When his army afterwards, having reduced both the quarter and the expectations of Yama, continued its march unscathed, the noose-bearing Varuṇa despaired of guarding his own quarter from destruction.

It is surely in some ocean or other that the Maināka and the other mountains rest, that the all-devouring fire dwells, that the Timingilas and other monsters live, and that Hari sleeps; but where this is, nobody has discovered at any of the oceans at which his elephants, in swallowing all the water at a single draught, have severally acted the part of Agastya.

By those same Timingilas and other monsters of the sea, floating about in company with which the Maināka and other mountains appeared like shoals of young fish, by them, unchecked . . . . . in the whole ocean, the massive trunks of the lordly elephants of his army were made to assume the marvellous appearance of revolving Mandara mountains.

Afterwards when impatient that there should be another king of kings, he was marching towards the quarter of the

lord of Yakshas, the princes opposed to him got rid of fear when, terror-stricken, they abandoned not merely their wealth of riches, but also the quarter of Kuvēra.

And all the time even in the wilderness his wars were pleasure-gardens, the trees of which were his fame, reared in the midst of multitudes of distinguished warriors as among Punnāga and betel-nut trees, and attended by the fortune of victory who acted as a forest-deity in the thicket of his troops; gardens which were irrigated by the streams of blood flowing down from many skulls of princes, aimed at by the flashing sword which was fiercely wielded by his strong arm.

Being encamped on the banks of the Vaṅkshu, which were even softer than nature made them because the saffron-filaments on them were withering under the rolling of the teams of frisky horses, presented by the TURUSHKA whom he had eradicated with ease, he caught the KĪRA chief to utter most flattering speeches, who on account of the proximity of the SARASVATĪ was eloquent beyond measure and who was like a parrot shut up in a big cage.

This blessed (king) on the occasion of a solar eclipse, piously gave with due rites two villages in the VYĀPURA maṇḍala. Afterwards his brother, the king NARAVARMA-DĒVA, has instead assigned the village of MOKHALA-PĀṬAKA, at the request of the three places.

And he has ordered the illustrious LAKSHMĪDHARA to construct this temple, which is adorned with many eulogies and hymns, composed by himself.

The year 1161.

OM!

O ye learned! Exert yourselves well, and make your intellect sharp as the point of *kus'a* grass! Try to judge with impartiality, and with pleasure do homage to the nectar of our poetry!

Blessed are both those wise men, the poet and who listens to him, who completely overcome with delight shed plentiful tears of joy.

CHAPTER XX.

Vikramāditya Chāḷukya.

The following is an abbreviated version of the historical portions of Bilhana's *Vikramānkadēvacharitam*. Bilhana was the court poet of Vikrama, but his poem partakes of the conventional character far too much to be of use as history. Vikrama, the last great Chāḷukya, ascended the throne by an act of usurpation in A. D. 1076; his Chola contemporary Kulottunga came to the throne in A. D. 1070. It was this Chola that was the worst enemy of the Chāḷukya. Both were great rulers and after a few years of war they wisely came to an understanding for permanent peace on the debateable frontier. Between them they divided India south of the Vindhyas. While each one did his best to carry on the administration on liberal and enlightened lines, they both bequeathed vast empires to their successors. The Chola Empire lasted longer than the Chāḷukya. The extract gives in detail the complicated transactions ending in the usurpation in both the empires.

[G. Bühler: *Indian Antiquary*, Vol. V. pp. 317-323.]

Brahma, Bilhana says, was once engaged in his Saṁdhya devotions, when Indra came to him to complain of the growing godlessness on earth, and begged him to put an end to it by creating a hero who would be a terror to the evil-doers. On hearing this request the Creator directed his looks towards his CHULUKA, or water-vessel, and from it sprang a handsome warrior fit to protect the three worlds. From him descended the Chāḷukyas, a race of heroes, among whom HĀRĪTA is reckoned as first progenitor, and MĀNAVYA. Some of them desirous of victory, extended their conquest

thence to the region of the betel-palms in the south, " where the tusks of their elephants wrote the record of their victories on the sands of the ocean-shore that witnesses the secrets of the CHOLAS. Narrow was the realm of VIBHĪSHAṆA to them, and their horses roamed as far as the snowy mountains.

In course of time, TAILAPA (973–997) became the ornament of the Chālukya race, a mighty warrior, who utterly destroyed ' those thorns of the earth ', the Rāshṭrakūṭas.

After him ruled SATYĀS'RAYA (927–1008), who surpassed Bārgava in the skilful use of his bow. He was succeeded by JAYASIMHA (1018–1040), who, after a long career, glorious through numerous victories, " received a garland, culled from the PĀRIJĀTA tree, from Indra's own hands."

After him came his son ĀHAVAMALLADĒVA (1040–69) called also TRAILŌKYAMALLA, who, in songs, tales, and dramas was celebrated as ' the second RAMA.' He conquered the CHOLAS; he stormed DHĀRA, the capital of the PRAMARAS in Malva, from which king BHOJA had to flee. He caused countless sacrifices to be offered, and by his liberality he surpassed the CHINTĀMAṆI, the wish-granting philosopher's stone. He utterly destroyed the power of KARṆA, king of DHĀHALA. He erected a pillar of victory on the shore of the ocean. He personally vanquished the king of DRĀVIḌA, ' who had run to encounter him ', and stormed KĀNCHI, the capital of the CHOLAS, driving its ruler into the jungles. He beautified KALYĀṆA so that it surpassed in splendour all other cities of the earth..............
......................(To him) at last, in a most auspicious hour and under a most favourable conjunction of the planets, the eagerly desired son was born. Flowers fell from the sky, Indra's drum resounded, and as the gods rejoiced in heaven, so a festive tumult, the recitations of the bards, and the songs of the dancers, filled AHAVAMĀLLA'S palace.

The child's marvellous lustre, which ... greatness, induced the king to call him VIKRAMĀDITYA. He throve and grew up a handsome and strong boy, the favourite of his father. Early he showed in his plays that he was destined to be a mighty warrior and conqueror. He loved to chase the royal swans, the *rājahaṃsas*, and to tease the lion-whelps in their cages. Later he acquired the various *lipis*, or alphabets, and the art of using the bow. "Sarasvati also, the giver of poetry and eloquence, kissed his lotus-mouth." Not long after Vikrama, the third promised son was born. He received the name JAYASIMHA.

After a while, when ĀHAVAMALLA saw that VIKRAMĀDITYA, who had grown up to manhood, had acquired all 'sciences' and was anxious for the battle-feast, he conceived the plan of making him YUVARĀJA, and thus to designate him as his successor. But, as soon as he opened his mind to the prince, the latter respectfully but firmly refused the offered favour, alleging that the dignity of YUVARĀJA belonged by right to his elder brother. In this refusal he persisted, when his father represented to him that both S'iva's word and the decree of the stars pronounced him to be destined for the succession. Finding that VIKRAMA was not to be moved, the king raised SŌMĒS'VARA to the rank of YUVARĀJA. Royal fortune and the love of the father, however, clung to VIKRAMA alone. He bore also the burden of the duties of the king and of the YUVĀRAJA, "just as the primeval tortoise carries the serpent S'ĒSHA and the earth."

With the permission of ĀHAVAMALLA, VIKRAMA then set out on a series of warlike expeditions. He repeatedly defeated the CHOLAS (S. III. 61, 63, 65, 66 ; IV. 22-28) and plundered KĀNCHI. He lent his assistance to the king of MALVA, who came to him for protection to regain his kingdom (III. 67), and carried his arms as far north as

GAUḌA and KĀMARŪPA. He attacked also the king of SIMHALA or Ceylon, who fled before him to the hermitage of the husband of Lōpāmudra (Agastya) (III. 77, IV. 20). He destroyed the sandalwood forests of the MALAYA hills, and slew the Lord of KĒRALA (IV. 1-18). He finally conquered GANGAKUNḌA (IV. 21), VENGI (IV. 29), and CHAKRAKŌṬA (IV. 30).

After having accomplished these brilliant exploits VIKRAMA turned homewards. He had come as far as the KRISHNA, when he suddenly was disquieted by the appearance of unfavourable omens which announced some great impending misfortune. He stopped his march and performed on the banks of the river *s'āntis*, or propitiatory ceremonies intended to avert the threatened evil. Whilst he was still engaged in these rites, he saw the chief messenger of his father coming from the capital, with a face that clearly announced him to be the bearer of bad news. The prince asked the Halkar at once for news of ĀHAVAMALLA, since already on the appearance of the omens he had been anxious about the welfare of the latter. Reluctantly and with many tears the messenger told the dismal story of ĀHAVAMALLA'S sudden illness and death. The king, he said, had been supremely happy on learning his son's success against the Chola, Pāṇḍya, and Simhaḷa. In the midst of his rejoicings he had been attacked by a malignant fever. Finding that all remedies were of no avail, he had resolved to finish his life in the TUNGABHADRA, the Ganga of the south. With the consent of his ministers he had travelled to the sacred stream, and had died in its waves, meditating on S'iva.

On the receipt of these news VIKRAMĀDITYA was deeply affected, and loudly manifested his grief. At first he refused to be consoled, and had to be disarmed lest he should attempt his own life. After a while he recovered, and performed the funeral ceremonies on the banks of the Krishna.

After that he set out for Kalyāṇa in order to console his brother. SOMES'VARA came out to meet him, and received him affectionately. The two brothers lived for some time after in concord and friendship. Vikrama, though superior to Somēs'vara by his talents, honoured the latter as the chief of his house and his king. He also presented him with the booty which he had made in his wars. After a while, however, Somēs'vara fell into evil courses. Pride obscured his judgment, he became suspicious, cruel and avaricious, so that he tarnished the glory of the Chāḷukya race, and all right-minded persons fell away from him. He even tried to do harm to his brother. When the latter saw that he was unable to restrain the king from evil, and had to fear for his life and good name, he left Kalyāṇa together with all his followers. He also took with him the youngest son of Āhavamalla, JAYASIMHA, as he did not think him safe whilst living near the king. SOMĒS'VARA, on learning that his brothers had fled, sent an army in pursuit of them. VIKRAMADITYA, unwilling to make war against his brother, avoided it for a time. But, when finally compelled to fight, he destroyed it 'like one mouthful.' Other forces which were despatched after him in succession suffered the same fate, until these repeated losses forced SOMĒS'VARA to desist from persecuting his more talented brother.

VIKRAMA, on being left to himself, marched towards the TUNGABHADRA, on whose bank he rested his army for some time. Then he became anxious to fight the CHOLA, and spent some time in the province of VANAVĀSA.

When he resumed his march, the trumpets of his army reminded the kings of MALAYADĒS'A of his former great deeds. JAYAKĒS'I, the king of the KONKAṆA, came to him and brought presents. The lord of ĀḶUPA made his submission, and received benefits in return. The wives of the king of KĒRAḶA wept when they thought of VIKRAMA'S former deeds.

The CHOLA king, finally, feeling that he was unable to withstand Vikrama's approaching army, sent an ambassador to meet the Chālụkya prince and to ask for his friendship, to cement which he offered his daughter's hand. Vikrama agreed to stop his expeditions, and to retire to the Tungabhadra, where the Chola king promised to meet him. The retreat to the river was arranged in order to save appearances, lest it should be said that the Chola had proffered his friendship through fear. Accordingly the king and the prince met; the former was humble, and the latter generous to his former foe. They were pleased with each other, and Vikrama's marriage with the Chola princess was duly celebrated. The king then departed. Shortly afterwards, while Vikrama was still tarrying on the Tungabhadra, the news reached him that his father-in-law was dead, and that the Chola kingdom was in a state of anarchy. He at once started for the south, in order to place his wife's brother on the throne. He entered KĀNCHI, and put the rebels there under his heel. Next he visited GANGAKUNḌA, destroyed the armies of the enemy, and finally secured the throne to the Chola prince. After a month's further stay in Kānchi he returned to the Tungabhadra.

But his expedition was not to have any lasting effects. A 'few days' after his return he learned that his brother-in-law had lost his life in a fresh rebellion, and that RAJIGA, the lord of VENGI, had taken possession of the throne of Kānchi.

Vikrama at once prepared himself to march against the usurper; but the latter, in order to save his newly acquired throne, asked SŌMADĒVA of KALYĀNA to make an alliance with him against their common enemy. Sōmēs'vara, thinking that a favourable opportunity to destroy his hated brother had been found, eagerly accepted Rājiga's offer, though the hereditary enmity between the Cholas and the

Chālukyas ought—at least in Bilhaṇa's opinion—to have prevented such a step. He watched Vikrama's movements, and followed him so closely on his march to the south, that when Rijiga's army had at last been reached by Vikrama, Sōmēs'vara's forces were encamped not far off in his rear. When Vikrama became aware of the hostile intentions of his brother, he was deeply distressed, being averse to a fratricidal war. He sent friendly messages to Sōmēs'vara and made attempts at a reconciliation. Sōmēs'vara apparently accepted his brother's advances; but in reality he meditated treachery, soiling the fair name of his race. He only temporized, in order to find a favourable moment for striking a deadly blow. Even when Vikrama became aware of this, he was still unwilling to encounter his brother on the battlefield. It was only at the express command of S'iva, who appeared to him, in a dream, ordered him to fulfil his destiny and to become a great ruler, that he consented to an appeal to arms. On the morning after the vision had appeared, a hard-contested battle was fought, in which the victory finally remained with Vikrama. Rājiga fled, and Sōmēs'vara was taken prisoner.

Immediately after the battle Vikrama returned to the Tungabhadra. He at first intended to restore his captive brother to liberty and to the throne. But S'iva interposed a second time, and angrily commanded him to assume the sovereignty. Then Vikrama obeyed the order of the god, and allowed himself to be proclaimed ruler of the Dekhan.

To his youngest brother, JAYASIMHA, Vikrama gave the office of viceroy of VANAVĀSA. Shortly afterwards he made further expeditions, by which he subdued everybody and everything in the four quarters of the universe, excepting only the elephants that guard the points of the horizon. Against whom these wars were waged is not stated. But 'when the multitude of the kings had been exhausted,' Vikrama once more had to 'extinguish' the Chola. Then only he entered his capital of Kalyāṇa.

The time of Vikrama's arrival in Kalyāṇa fell in spring, the season of pleasure and love. The king also was destined to undergo its influence, and to become a slave to the gentle passion. He learnt that the SILĀHARA prince, ruling over KĀRAHAṬA, possessed a daughter, Chandralēkhā or Chandaḷadēvi by name, who, being endowed with marvellous beauty, was by the order of Pārvati to hold a *svayamvara*. Her eyes sought the Chāḷukya, and remained fixed on his face. When the other princes saw this, they lost all hope of success with the *patiṁvarā*, and plainly manifested their disappointment and anger. But the *pratihārarakshī*, the attending matron, loudly approved the choice of the princess, who had selected a husband so noble, handsome, rich and brave, the conqueror of the allied Cholas and Chāḷukyas. She exhorted her to throw the garland over his neck. Chandralēkhā obeyed, the accclamations of the assembled multitude approved her act, and the happy pair at once proceeded to the nuptial *maṇḍapa*.

But when the end of the rainy season came he received news which rudely aroused him from his luxurious repose. A confidential adviser informed him that his brother JAYASIMHA, whom he had made Viceroy of Vanavāsa after the victory over Somēs'vara and Rājiga, was meditating treason. In proof of this assertion the informer stated that Jayasimha amassed treasures by oppressing his subjects, that he increased his army, that he had subjected to himself the forest tribes, that he was seeking the friendship of the Drāviḍa king, and that, worst of all, he tried to seduce Vikrama's soldiers from their allegiance. In conclusion he added that the prince would shortly advance with hostile intentions to the Krishṇavēṇi.

Vikrama was greatly distressed by this news, which opened the prospect of another fratricidal war. Unwilling to act without fuller information, he sent out spies to inquire

into the truth of the accusations against Jayasimha. The report which they brought back confirmed it. Even then the king was averse to harsh measures. He addressed friendly exhortations to his brother, representing to him that, as he possessed already regal power in the provinces assigned to him, a rebellion would profit him but little. But all was in vain.

After this victory Vikrama returned to Kalyāṇa, and enjoyed the pleasures of the cold season, which in the meanwhile had come on. These consisted in hunting-parties, at which he slew lions and other large game, hunted boars and hounds, and shot deer with arrows.

After Vikrama had subdued all his enemies, his dominions enjoyed peace and prosperity. The elements even showed themselves propitious; neither famine nor pestilence visited his kingdom. In course of time sons were born to him, who resembled and gladdened his heart. His liberality to the poor of all countries was unbounded. He erected also buildings for pious purposes, to commemorate his name. He built a temple of Vishṇu-Kamalāvilāsin : in front of it he dug a splendid tank. Near it he built a city with splendid temples and palaces.

Once, more, however, after a long period of peace, he had to draw his sword. The CHOLA again became proud and insolent. But Vikrama's army marched on Kānchi; a battle was fought, in which the Chola fled as usual. Kānchi was taken. Vikrama amused himself there for some time, and finally returned to his capital.

CHAPTER XXI.

Kumarādēvi.

This is a record of the queen of Govindachandra of Kanauj whose reign extends from A.D. 1104 to 1154. Govindachandra was perhaps the greatest member of the Gaharwar or Rathor dynasty of Kanauj which was subverted under Jayachandra, the last of this dynasty, by the Mahommadans. Govindachandra's influence extended to the distant South where there is an inscription of his in the heart of the Chola country at Gangaikonda-Cholapuram, the Chola capital.

[Sarnath Inscription of Kumarādēvi.
Epigraphia Indica, Vol. IX. pp. 326–328.]

Hail. Obeisance to the exalted noble Vasudhārā.

May Vasudhārā protect the worlds, who abates the broad stream of unlimited misery in the manifold universe by the nectar stream of *dharma*; who pours out riches of wealth and gold over earth, skies and heaven, and who conquers all the misery of man in them.

Victorious be that lover of the lotuses, the flashing torch for the illumination of the world, who causes oozing of the lovely moon-gems and (brings tears into) the eyes of longing people; who opens the knot of pride in haughty damsels and also the closed lotuses ; who with his nectar-filled beams revives the god of love, who was burnt to ashes by Īs′vara, (who had been) smitten (by him).

In his (the moon's) lineage, which enjoys a valour worthy of homage; which is resplendent with shining fame; which speedily annihilates the pride of the river of the gods by its

purity; which destroys the splendour of its adversaries, was a hero, known by the name of VALLABHARĀJA, honoured among princes, the victorious lord of broad PĪṬHIKA, of increasing mighty prowess.

The full moon expanding the lotuses of the CHHIKKŌRA family known on earth as S'RĪ-DĒVARAKSHITA, the lord of Pīṭhi (who) surpassed even the splendour of GAJAPATI by his splendour; whose glory alone ravished the hearts of the world, was descended from him (Vallabharāja), as the moon from the ocean, a (veritable) Vishṇu (Vidhu), to the Lakshmī of beauty; a veritable (moon) in causing the rise of the ocean, viz. ocular pleasure (as the moon raises the ocean); a second moon, the lustre of whose light was his fame (or, a second Vishṇu with S'rī in the shape of the lustre of his fame); an incomparable treasure of goodness; a treasure of resplendent virtues; an ocean of profundity; a peerless store of religion; a store of energy, the only depository of the lore of arms.

Who was the veritable celestial tree in bestowing desired objects on supplicants; who was an irresistible thunderbolt in accomplishing the splitting of the mighty mountains, *viz.* his haughty foes, a marvellous man, whose arm was like a sprout of a marvellous herb in healing the fever of Cupid in enamoured women, and death to kings.

In the Gauḍa country there was a peerless warrior, with his quiver, this incomparable diadem of kshatryias, the Anga king MAHAṆA, the venerable maternal uncle of kings. He conquered Dēvarakshita in war and maintained the glory of Rāmapāla, which rose in splendour because the obstruction caused by his foes was removed.

The daughter of this Mahaṇadēva was like the daughter of the mountain (*i.e.* Pārvatī); she was married to the lord of Pīṭhi as (Pārvatī) to Svayambhu.

She was known as S'ANKARADĒVĪ, full of mercy like Tārā, and she excelled the creepers of the wishing tree in her efforts to make gifts.

To them, forsooth, was born KUMARĀDĒVI, like a dēvī, lovely like the charming streak of the spotless autumnal moon, as if Tāriṇī herself, prompted by compassion, had descended to earth with a wish to free the world from the ocean of misery.

After having created her, Brahma was filled with pride at his own cleverness in applying his art; excelled by her face the moon, being ashamed, remains in the air; rises at night, becomes impure and subsequently full of spots; how can this her marvellous beauty be described by people like us?

She, who in a wonderful way possesses a beautiful body, which is a glittering net for entraping female antilopes, *viz.* the moving eyes, and which robs the wealth of beauty of the dense waves of the playful milky ocean by her brilliant charm of lovely splendour; who does away with the infatuation of the daughter of the mountain (*i.e.* Pārvatī) by her proud grace.

Her mind was set on religion alone; her desire was bent on virtues; she had undertaken to lay in a store of merit; who found a noble satisfaction in betowing gifts; her gait was like that of an elephant; her appearances charming to the eye; she bowed down to the Buddha, and the people sang her praise; she took her stand in the play of commiseration, was the permanent abode of luck, annihilated sin, and took her pride in abundant virtue.

In the royal Gahaḍavāla lineage, famous in the world, was born a king, CHANDRA by name, a moon (chandra) among rulers. By the streams of tears of the wives of the kings who could not resist him, the water of the Yamuna forsooth became darker.

The king MADANACHANDRA, a crest jewel amongst impetuous kings, was born from him, the lord who brought the circle of the earth under one sceptre, the splendour of the fire of his valour being great and mighty, and who even lowered the glory of Maghavān by his glory.

Hari, who had been commissioned by Hara in order to protect Vārāṇasi from the wicked Turushka warrior, as the only one who was able to protect the earth, was again born from him, his name being renowned as GŌVINDACHANDRA.

Wonderful, the calves of the celestial cows could not formerly get even drops of the milk stream to drink, on account of its continuous use for satisfying the hearts of supplicants; but after the multitude of these supplicants had been gladdened through the liberality of that king, they sat down to the feast of drinking the milk which is always plentiful and applied according to their wishes.

In the excellent cities of his adversaries, hunters by mistake do not pick up fallen necklaces, thinking them to be nooses for the deer in it, and hunters quickly remove the fallen gold ear-ring with sticks, the garlands in their hands shaking with fear, mistaking it for a snake on account of its large size.

The chariot of the sun was delayed because its span of horses were after the mouthful of fresh, shining, thick grass on the roofs of the palaces in the town of its uprooted foes; and also the moon became slow, because he had to protect the gazelle (in his orb), which was falling down, having become covetous after the grass.

Kumarādēvi, forsooth, was famous with that king, like S'rī with Vishnu, and her praises were sung in the three worlds, and in the splendid harem of that king, she was indeed like the streak of the moon amongst the stars.

This *vihāra*, an ornament to the earth, the round of which consists of nine segments, was made by her, and decorated as it were by Vasudhārā herself in the shape of Tāriṇī, and even the Creator himself was taken with wonder when he saw it accomplished with the highest skill in the applying of wonderful arts and looking handsome with (the images of gods).

Having prepared that copper-plate grant, which recorded the gift to s'rī-Dharmachakra Jīna, for so long a time as moon and sun endure on earth, and having given it to her, that Jambuki was made (?) the foremost of all pattalikas by her (Kumarādēvi).

This lord of the Turning of the Wheel was restored by her in accordance with the way in which he existed in the days of Dharmās'ōka, the ruler of men, and even more wonderfully, and this *vihāra* for that *sthavira* was elaborately erected by her, and might he, placed there, stay there as long as moon and sun (endure).

If any one on the surface of the world preserves her fame, she will be intent on bowing down at his pair of feet. You *jinas* shall be witnesses. But if any fool robs her fame, then those *lokāpālas* will quickly punish that wicked man in their wrath.

The poet in eight *bhāshas*, known as the trusted friend of the Banga-king, S'RĪ-KUNDA by name, the learned, who was the only lion to attack the crowds of the elephant-like heretics, who was a Rōhaṇa mountain of the flashing jewels of poetical composition, he made this eulogy of her, charming with strings of letters beautifully arranged.

This *pras'asti* has been engraved by the *s'ilpin* VĀMANA on this excellent stone which rivals the *rājāvarta* (*i. e.* Lapis Lazuli).

CHAPTER XXII.

—(i)—

Singhaṇa.

This is a grant relating to the reign of Singhaṇa Yādava of Dēvagiri. This dynasty came into existence on the break-up of the Empire of the Chāḷukyas about the end of the twelfth century A.D. and lasted till it was finally overthrown by the Muhammadans in A.D. 1318 in the reign of Mubarak Khilji, who succeeded Alau-d-din. Singhaṇa was the third ruler of this dynasty and came to the throne in A.D. 1210.

[Inscription of the time of the Yādava Singhaṇa. *Epigraphia Indica,* Vol. I. pp. 344-346.]

Om ! Adoration to the ruler of the Gaṇas !

Accomplished . . . . may, charming like the planets, ... the Sun, the Moon, Mars, Mercury, Jupiter, Venus and Saturn, ... ever preserve you from the darkness arising from this mundane existence !

Triumphant is the illustrious BHĀSKARĀCHĀRYA whose feet are revered by the wise,— (he who was) eminently learned in Bhaṭṭa doctrine, unique in the Sāmkhya, an independent thinker in the Tantra, possessed of unblemished knowledge of the Veda, (and) great in mechanics and other arts ; who laid down the law in metrics, was deeply versed in the Vais'ēshika system, might have instructed the illustrious Prabhākara in his own doctrine, was in poetics (himself) a poet, (and) like unto the three-eyed (god S'iva) in the three branches (of the Jyōtisha), the multifarious Gaṇita and the rest.

May blessings rest on the illustrious race of Yadu with everything pertaining to it, (a race) in which Vishnu himself was born, to protect the trembling universe !

(In his race) was born the illustrious prince BHILLAMA, a lion to the furious combined arrays of the roaring GŪRJARA elephants, skilful in cleaving the broad breasts of the LĀṬAS, (and) a thorn in the hearts of the KARṆĀṬAS. (And) here there was the crest-jewel of princes, the illustrious Jaitrapāla, who put an end to the pleasures of the beloved ones of the distressed ladies of Āndhra.

From the illustrious Jaitrapāla sprang, (in truth) a part of the beloved of Lakshmī, Simghaṇa, who escaped (the ills of) this mundane existence (?); a ruler of the earth who acquired great might on the battle-fields, who in the van of the fight struck down the prince ruling over MATHURA (and) the the lord of KĀS'Ī, (and) by whose young dependent even that valorous HAMMĪRA was defeated.

In former days Purushōttama became incarnate for the good of the world in Yadu's family. He it is who here is conquering the whole earṭh (and) who protects me,— the ruler of the earth, the lord Simha.

Now for the description of the family of the dependents :—

May fortune attend the illustrious solar race in which the prince NIKUMBHA was born, whose descendant was RĀMA!

In this (race) was the illustrious prince named KRISHṆARĀJA, who defeated the rulers of the earth, meditated solely on the lord of Lakshmī, (and) bent his thoughts on revering gods and Brahmans. Since in the qualities of bravery, generosity, discrimination and prowess none else was his equal, he obtained that title which had been gained by the foremost of the Pāndavas,—(the title of) Dharmarāja.

From him sprang a son, the illustrious Indrarāja, of far-reaching intelligence (and) endowed with eminent prowess; a hero, whose head was fanned by the wives of his enemies. And he had a son, gracious to the good, expert in teaching (and) a store-house of religious merit,— Govana, skilful as a rider of horses like Revanta, at whose sight the god of love, proud as he was of his beauty, left the body.

From the illustrious Govana, an ocean, as it were, containing countless jewels, sprang, a very Indra among the rulers of the earth, the illustrious Soïdēva, who spread the fame of his religious merit, conquered the hosts of his enemies, (and) adored Vāsudēva ;

A cage of adamant to (shelter) those who sought his protection, always a brother to others' wives, in keeping the vow of truth a very Yudhishṭhira, (and) ever a fever of terror to the enemies' wives.

Since Soidēva has gone to heaven, his younger brother rules here ' the country of the sixteen-hundred villages ' with its forts and towns. May he, Hēmādidēva, the son of the illustrious Govana, whose thoughts are fixed on Nanda's son, long live happily,— he who in liberality resembles the son of the Sun, (and) who in bravery is like Arjuna; that famous frontal ornament of the princes in NIKUMBHA's family, whose hand is a lion to the elephants of the enemies of the illustrious—SIṀGHAṆADĒVA !

In the S'ĀṆḌILYA race was the king of poets TRIVIKRAMA. To him was born a son, named BHĀSKARĀBHAṬṬA, on whom king BHŌJA, conferred the title of VIDYĀPATI.

From him was born GOVINDA, the omniscient, like unto Govinda; (and) he had a son, a second Sun, as it were, PRABHĀKARĀ.

From him was born MANŌRATHA, who fulfilled the desires of the good; (and) from him, the illustrious MAHĒS'VARĀCHĀRYA, the chief of poets.

His son was the illustrious BHĀSKARĀ, the learned, endowed with good fame and religious merit, the root (as it were) of the creeper—true knowledge of the Veda, (and) an omniscient seat of learning; whose feet were revered by crowds of poets, disciples no disputant anywhere was able to compete.

Bhāskara's son was LAKSHMĪDHARA, the chief of all sages, who knew the meaning of the Veda, (and) who was the king of the logicians (and) conversant with the essence of discussions on the subject of sacrificial rites.

Judging him to be well acquainted with the contents of all the S'āstras, JAITRAPĀLA took him away from this town and made him chief of the learned.

To him was born a son, CHANGADĒVA, (who became) chief astrologer of king Simghaṇa; who, to spread the doctrines promulgated by the illustrious BHĀSKARĀCHARYA, has founded a college, (enjoining) that in (this) his college the *Siddhāntas'irōmaṇi* and other works composed by BHĀSKARĀ, as well as other works by members of his family, shall be necessarily expounded.

The land and whatever else has been given here to the college by the illustrious SOIDĒVA, by HĒMADI and by others, should be protected by future rulers for the great increase of (their) religious merit!

May it be well! In S'aka 1128, in the year Prabhava, on the full-moon day in the month S'ṛavaṇa, at the time of an eclipse of the moon, the illustrious SOIDĒVA, in the presence of all the people, granted to the college founded by his preceptor, (confirming the gift) by (pouring out) water from his hand, sources of income, as follows :—

—(ii)—

Vishṇuvardhana Hoysala.

This is an extract from one of the records of the time of Vishnuvardhana, the founder of the greatness of the Hoysala dynasty which founded its empire by appropriating the southern viceroyalties of Vikramāditya VI. Vishnuvardhana extended the viceroyalties in his charge by pushing his northern frontier up to the Krishna river against the Yadavas and other feudatories. He did not

declare himself independent but kept up a nominal subordination. Like other great rulers, he pursued an impartially enlightened policy in matters religious.

[Date A. D. 1136
Epigraphia Carnatica. Vol V. (Part I) Bēlūr 17.
Translation, pp. 48–49.]

On his deserting his queens, forsaking his kingdom, and dying in the country near Chengiri, he took possession of the company of Narasinga's wives, put down Angara, trampled on Singaḷika, and turning in the direction of the Ganges, slew the kings of the northern countries,— the son of king Erēganga. Having succeeded in this expedition to the north, his elephant trampled down the army of the Pāṇdya king; ashamed of so easy a victory, having defeated Chola and Gauḷa in terrible great wars. And pursuing Pāṇḍya, he seized Noḷambavāḍi, capturing Uchchangi in a moment and tossing it up, as if playing at ball,— Kānchigoṇḍa-Vikrama-Ganga. After that, marching to the Telunga country, he captured Indra . . . together with his elephants, the wealth gained by victory and the inherited wealth of his family. After that, destroying root and branch Mas'aṇa, who was a torment to the country, he wrote down the Banavase Twelve Thousand in his *kaḍita* (or account book). When the king Vishṇu was playing, as if at *tirikal* with the great Sahya mountains, Nīlagiri, and . . . of what account are the others? and what wonder is it that he took the famous Pānungal in half a second with a single flip of his finger . . . . . killing only with a glance . . . natha who was taking Kis'ukal, he pursued after Jayakēs'i and gained possession of the Palks'ige Twelve Thousand and the (Haive?) Five Hundred. Turning and turning he entered hill-forts, going farther and farther away as far as the ocean . . . . . , attacking them again and again, he sought out the bravest in the earth and slew them — Vishṇuvardhana-Dēva. Whatever countries are considered famous, whatever

hill forts are specially described, whatever kings are worthy of being reckoned, he subdued, and added to his fame throughout the world as far as the limits of the four oceans — the glory of the Kshatriya race, the brave king Vishṇu.

When the great Kshatriya, entitled to the five great drums, mahāmaṇḍalēs'vara (with numerous other titles and epithets, among which are) a Bhairava of the last deluge to the Chola race, a royal lion to the elephant Chera, a submarine fire to the ocean the Pāṇḍya race, a wild fire to the sprouts of the creeper the fame of Pallava, a *s'arabha* to the lion Narasimhavarmma, his unshaken fame a lamp into which Kālapāla and other kings fall like winged white-ants, the twang of his bow putting to flight the deer the Vanga, Anga, Kalinga and Simhaḷa kings, Kānchīpura resounding with his orders as with the sharp sounds of drums (named), the wives of hostile kings employed in his house as female servants, squeezing in his hand the southern Madhurapura, having destroyed Jananāthapura, by his general,— Kānchi-goṇḍa Vikrama-Ganga Vīra-Vishṇuvardhana-Dēva, protecting under his sole umbrella the Gangavāḍi Ninety-six Thousand, the Noṇambavāḍi Thirty-two Thousand and the Baṇavase Twelve Thousand, was ruling the kingdom in peace and wisdom.

CHAPTER XXIII.

Gaṇapati.

A. — SANSKRIT PORTION.

This is a record of the founding of a town in the island of Divi at the mouth of the Krishna in the territory of the Kākatiyas of Warangal. The dynasty of the Kākatiyas became heirs to the eastern portion of the empire of Vikramāditya, as the Yadavas, of the North and the Hoysalas, of the South. Gaṇapati's was one of the longest reigns of the dynasty. He was contemporary with Singhaṇa Yadava, and Narasimha II. and Somēs'vara among the Hoysalas.

Let him bestow prosperity upon you, the boar-shaped lord of Prosperity (Vishṇu), who, in order to carry with ease on (his) tusk the Earth which (he) had imperceptibly (and) quickly raised from the ocean, grew (to such an extent that) his body was squeezed with difficulty into the aggregate of (all) the worlds, before she (*viz.* the Earth) could praise (him) with words appropriate for the request to place (her) in her (original) position !

Victorious is the sickle of the moon on the head of S'ambhu (S'iva), which purifies the worlds by (its) rays, consisting of masses of nectar, (and) which resembles a water-spout, attached to a glittering golden vessel,— the matted hair of him (S'iva) who bears the cool and clear water of the Gangā (river).

Let him protect you, the elephant-faced (Gaṇēs'a), the bees near whose rutting (temples) resembles lovely blue water-lilies near a great mountain torrent !

There is on earth a mighty (and) lovely city, called ANMAKONḌA, the ornament of Āndhra country (and) the family capital of the kings who have sprung from the race of KĀKATI.

In this (city) resided king PRŌḶA, (who) protected the earth by the strength of his arms, (and) in the fibre of whose valour hostile kings from all sides were (burnt like) moths.

By him some kings were cut up with the sword, as Mantena-Guṇḍa; others were deprived of (their) elephants and horses on the battle-field, as Tailapadēva; others were driven away far from the battle, as GŌVINDA-DANḌĒSA; (and) others were (again) installed in their respective dominions, as king CHŌḌŌDAYA.

This king PRŌḶA had two sons by MUPPALADĒVI, the two renowned princes RUDRA and MAHĀDEVA, (who proved) lions to the rutting elephants (which were) hostile kings.

In the absence of (his) father, the earth was ruled by king RUDRA, the only hero in the world, the mighty forest-fire of whose valour burnt the crowd of rival kings, as a jungle.

The towns which he had rased to the ground, were known (only) by the quarters which (he) founded in the city of ŌRUNGALLU under their respective names, and peopled with their respective inhabitants; while in these towns, which had been made his own, (he) built celebrated temples, named S'RĪ-RUDRĒS'VARA, and settled fresh inhabitants.

As a father (his) children, this king made (his) subjects prosper by nourishing, gladdening, punishing, protecting (and) fondling (them).

After king RUDRA had gone to heaven, the earth was cherished by king MAHĀDĒVA, the rising Sun of whose valour extinguished the light of (other) kings, as of stars.

To this great king MAHĀDĒVA was born by BAYYĀMBIKĀ the brilliant lord GAṆAPATI, the light of (his) race, whose hands were able to bear the whole (burden) of the earth.

In the points of the horizon are spreading the moon-white creepers of fame, which have grown on the battle-fields that were flooded with the showers of the rutting-juice, dripping from the temples of his furious lordly elephants; repeatedly ploughed by the hard hoofs of (his) galloping tall steeds; (and) covered with the seed of masses of pearls, dropping from the heads of the elephants of (his) enemies.

Resplendent is he whose vast kingdom grows day by day, as he is continually resorted to by all the kings of the races of the Moon and of the Sun, either subdued by his own arms or subdued by others, (and) taking refuge (with him).

The beloved servant of this king GAṆAPATI is the glorious general JĀYA. His descent is described in the following (verses.)

In this Kali (age) was produced from the renowned race of AYYA the valorous BHĪMA, who chastised those enemies who were hard to be managed (and) easily fought those who were hard to be overcome.

This BHĪMA, who equalled Dhanada (Kuvēra), caused the residence of (his) race, the village named KROYYŪRU in the country of VĒLANĀNḌU, the ornament of the earth, to equal (Kuvēra's city) Alakā in wealth.

To him were born by RACHYĀMBIKĀ three (sons), named JILLA, NĀRĀYAṆA, and SŪRAYA, by whom, as by the (three) constituents of (his) power, king CHŌḌI, overcome (all his) enemies on earth.

Having conquered KANNĀRADĒVA in battle, JILLA, the strength of whose arms was brilliant, received from his lord the dignity of general, along with a palanquin, a parasol, and all other emblems.

His younger brother was NĀRAYAṆA, who was always devoted to the interests of (his) lord, (and) who converted all the enemies of king CHŌḌI into servants by policy and valour.

At the command of (his) lord, he converted this DVĪPA, which Dhanada (Kuvēra) had formerly created at the junction of Krishṇavēṇi the (*i.e.* Krishna river) and the salt-sea, into a fortress which was hard to be entered by enemies (and) pleasant to the residents.

He converted DVĪPA, which had been previously uninhabitable by men, into a city which was fit for the residence of a king, as it shone with whitewashed mansions, upstair-houses, palaces, towers and lofty ramparts; as its site was adorned with extensive gardens which teemed with various flowers and fruits; (and) as its glittering fields of paddy and sugar-cane were inundated by the water of the brimful tanks in the neighbourhood.

He constructed in this DVĪPA the CHŌḌASAMUDRA tank and the CHŌḌĒS′VARA temple, (both of which were called) after the name of (his) lord, and the BHĪMĒS′-VARA temple, (which was called) after the name of (his) father.

He built in the same (place) lovely temples of Vishṇu and of Karāḷa-Bhairava, of Bandulādēvi (and) of Mahākāḷi.

Further, he constructed in the village called VAḌLA-KURṚU the BHĪMASAMUDRA tank, (and) a lovely temple of (S′iva), called BHĪMĒS′VARA, (both of which were) named after (his) father.

The lord, who was pleased with (his) valour, granted to this NĀRĀYAṆA the lordship over DVĪPA and the mastership of the GONṬU villages (Palli).

Knowing (him to be) a conqueror of wealth, a great hero, (and) able to govern (his) country, king CHŌḌI, also appointed the same NĀRĀYAṆA (his) general.

To this renowned NĀRĀYAṆA were born by NĀRĀMBA four sons, resplendent as the sun,—CHŌḌI, BHĪMA, the renowed PINNA-CHŌḌI, and BRAHMA by name.

These four excellent warriors resemble the (four) oceans, as they are the refuge of BRAHMANAS (Badaba), (just as

the oceans are the seats of the submarine fire); they resemble the (four) expedients of the king, as they accomplish (his) objects; (and) they resemble the (four) arms of (Vishṇu) the enemy of Mura, as they embrace fortune.

(These) four chiefs of warriors procured by the strength of (their) arms the victory over the four quarters to the king who was the lord of the Chōḍa country.

As S'rī (is the wife) of Vishṇu, Gir (Sarasvatī) of the the lotus-born (Brahma), the mountain-daughter (Pārvati) of S'ambhu (S'iva), Rati of Kāma, Sachī of (Indra) the lord of the gods, Ushā of the Sun, (and) Rōhiṇi of the Moon,—the chaste wife of the virtuous lord, the glorious PINNA-CHŌḌI, was DĀMĀMBA, who fulfilled the desires of supplicants, (as) the celestial cow.

This couple had two daughters, NĀRĀMBĀ and PĒRAMĀMBĀ, (and) three sons, called PṚITHVA, JĀYA, and NĀRĀYAṆA.

Though the middlemost of these three brothers, the general JĀYA is the chief (of them) in ability, just as (Arjuna) the middlemost of the Pāṇḍavas.

At this time, the ornament of the princes, king GAṆAPATI, having easily subdued the lords of CHŌLA, KALINGA, SĒVAṆA, great KARṆĀṬA, and LĀṬA, (and ruling the territory between the southern ocean and the VINDHYA mountain, made the whole country of VĒLANĀṆḌU, together with DVĪPA, subject to himself.

The king carried to his city a mass of handsome women, fine men, excellent elephants and horses, and various kinds of precious stones, which he had seized throughout this country of VĒLANĀṆḌU.

The king GAṆAPATI took to wife that NĀRAMĀ and PĒRAMĀ, whose beauty, elegance and grace were unrivalled in the three worlds.

The king welcomed and took into his service their younger brother, the handsome JĀYANA, who, in spite of his youth,

commanded respect on account of the great modesty, wisdom, cleverness, firmness, profundity and bravery, indicated by (his) face.

Then, pleased by (his) deeds, the king joyfully granted to this JĀYAṆA the dignity of a general (and) of a commander of the elephant-troop, along with a palanquin, a parasol, and and other emblems.

Having been appointed general by his lord, surrounded by wise men, (and) full of power, young JĀYA, the slayer of hostile warriors, resembles (the good) Kumāra, who has been appointed general by (Indra) the lord of the gods, is surrounded by gods, (and) bears a spear.

The edge of his sword (is) the only messenger, (announcing) to powerful enemies (their approaching) union with celestial nymphs; (and) his policy (is) the messenger, (announcing) to his beloved (master) the union with the fortunes of other kings.

He who was distinguished by the name VAIRIGŌDHŪMAGHARAṬṬA, formerly became a (mere) mouthful for the point of his (viz. JĀYA'S) sword, that was about to devour all the brave enemies in battles.

He is ashamed at the praise of (his) liberality, which meets his ears, (thinking), it seems :— " What are my gifts (worth), (if) a single lord of the twice-born (*viz.* the Moon) gets entirely emancipated in every (dark) fortnight; (if) a single scholar (*viz.* the planet Mercury), having lost most of his wealth (or light), always approaches (another) wealthy man (*viz.* the Sun) ; (and if) a single poet (*viz.* the planet Venus), being bewildered, does not rise for some days ?

He possesses offspring in the shape of the following seven (acts) which (he) has duly fulfilled :— (The procreation of) a son, the composition (of a poem), (the hoarding of) a treasure, (the planting of) a grove, the marriage of (a girl to a Brahmana), (the consecration of) a temple, and (the construction of) a tank.

In this DVĪPA, founded by his grandfather NĀRĀYAṆA, this general JĀYA himself caused to be built, out of true devotion, this lofty (and) substantial temple, equal to the Kailāsa mountain, of Mahādēva, who has the shape of a linga (and) is called Gaṇapēs'vara after the name of king GAṆAPATI.

In the S'AKA (year) measured by the qualities (3), the arrows (5), and the Bhavas (II), (*i. e.* 1153), in the (cyclic) year KHARA, in the bright (fortnight) of Mahādēva, on the *tithi* Gauri, JĀYA performed the consecration of his blessed GAṆAPATĪ'SVARA.

B.—TELUGU PORTION.

[Gaṇapēs'varam Inscription of Gaṇapati. *Epigraphia Indica,* Vol. III. pp. 89–93.]

To the god Mahādēva of the Gaṇapatīs'vara (temple) at DIVI the various inhabitants of the eighteen districts (vishaya) (on) both (sides of the Krishna river) gave at NANGEGAḌḌA (as) revenue a large fanam (chinna) on (every) boat.

For the merit of GAṆAPATIDĒVA-MAHĀRĀJA, JĀYAPA-NĀYAKA granted (the following) shares (vṛitti):—Three *puṭṭi* in ENUMBARUṬA. Three *puṭṭi* in PEDDAMADDĀLI. Two *puṭṭi* in KURU-MADDĀLI. Two *puṭṭi* in AYANAMPŪNDI. Two *puṭṭi* in NENTA-LAKOḌŪRU. Three *puṭṭi* in PRŪNIKONḌA. Two *puṭṭi* in CHĪKULAPALLI. Two *puṭṭi* in KAUṆḌIPARUṬA. Two *puṭṭi* in PAÑCAUMBARUṬA. Two *puṭṭi* in CAE-VENDRU. Four *puṭṭi* in DONEPŪNAI. Two *puṭṭi* in KĀRAMŪRU.

In the (district of) ODPĀNGULU (he) granted (the following) land:—Two *puṭṭi* in KAUTEPALLI. Two *puṭṭi* in VREṄKAṬI.

For a perpetual lamp JĀYA-NĀYAKA granted twenty-five cows.

CHAPTER XXIV.

—(i)—

Somēs'vara.

This extract is from one of the inscriptions of Vīra Somēs'vara, the Hoysala. It was in the reign of his father Narasimha II., that the Hoysala intervention in the South was called for. The Chola Empire was far gone in breaking up as a result of a great invasion from Ceylon which was beaten back with great difficulty. After this, trouble arose from the feudatories of the Empire among whom the Kadavas (Pallavas) and the Magaras (people of Magadai on the frontiers of Salem and Mysore) were the chief. Narasinha's intervention proved effective and he assumed the title of the Establisher of the Cholas. When his son Somēs'vara ascended the throne he found it was necessary to prevent the Chola country from passing into the hands of the Pandyas who were then rising in power. Somēs'vara therefore established himself at Kannanūr near Trichinopoly as an alternative capital, and had under his authority a considerable portion of the Tamil country till he was turned out by the Pandyas in spite of a marriage alliance he had entered into with them. Even after his death the northern part of the Chola country continued under their authority and the Hoysala empire was divided between the two sons of his, the Southern Capital having been at Tiruvannamalai.

[*Epigraphia Carnatica.* Vol. V. (Part I) Hassan, 108.
By Lewis Rice, C. I. E., M. R. A. S.]

Ballāla's son Narasimha is said to have subdued Chola, and trodden down the distinguished enemies Magara and Kādava. His son Sōma is said to have made the Magara king roll on

the ground, to have struck the Kaḍava king violently on his face and killed him, to have plucked up Pāndya by the root, and to have set up Chola again in his kingdom. The burden of the earth being too heavy for other kings, he took upon himself the burden and relieved them,— such was the mercy of the Hoysala emperor Vīra-Sōmēs'vara. Kings in their anxiety to discover a place which the mighty arm of Sōyi-Dēva would not reach and where they might be at ease, took refuge in three kinds of forts,—those in the great sea, those in dense forests, or those on a mountain. As'vapati, Gajapati and Narapati could not stand before him, how then could other kings? That his *karapatra* (saw) should cut off the heads of hostile kings is no wonder, but even his *patra* (written order) cut off their heads.

—(ii)—

Sundara-Pāṇḍya.

This is the most famous of the Paṇḍya rulers of the rising new dynasty who turned out of the Chola country, the Hoysalas who were related to him by marriage. It was in the time of this Sundara-Pāṇḍya that the power of the Pāṇḍyas reached the height of its glory. His magnificent gifts to the temple at Srirangam is but the reflex of the conquests that he made and an indication of the greatness to which he laid claim. All this glory was, however, short-lived as the kingdom of Travancore was rising into importance on his flank and others in the North became active against the northern frontiers of the Cholas.

[Ranganātha Inscription of Sundara-Pāṇḍya, *Epigraphia Indica*. Vol. III. pp. 14-17.]

Hari Om. Hail! Prosperity!

Having caused to long for the other world (*i.e.* to set or die) that moon of the Karṇāṭa (country), by whom this

lotus-pond of S′rīranga had been reduced to a pitiable state, (and) re-instating in this (lotus-pond of S′rīranga) (the goddess) Lakshmī, who is worshipped in the three worlds,—king Sundara-Pāndya rose full of brilliancy, (like) the sun.

The king who was the Mahēndra of the glorious (city of) Madhura, built for the lord of Ranga a shrine (ālaya) with the gold which (he) had given by frequently performing the ascending of the scales. The mass of its rays, red like fresh roses, appears to be the dawn which indicates perpetually the rise of the bright moon of (the king's) fame from the mountain of his (the god's) raised arms.

Having covered with gold the shrine (vimāna) of Hari (Vishnu) at Ranga, the Sun among kings placed in it (an image of) the highest being (*parama-pums*),—which consisted of gold to the tips of the nails, (and which he called) after that name of his, which had arisen out of that great work,—just as the Yōgin (places the highest being) in (his) pure mind.

The Sun among kings gave to S′ārngin (Vishnu) who resides at Ranga, a garland of emeralds, which (he) had taken from the treasure of the Kāthaka king, (and) which, clinging to his (the god's) broad breast, bears resemblance to the tender arms of the Earth, who has sportively approached from behind to embrace (him).

The powerful Sun among kings gave to the god who is the lord of Ranga, a crown of jewels, whose splendour extinguishes the light of the jewels on the hoods of the serpent (that forms the god's) couch, just as (the splendour) of the Sun (dispels the light) of the stars.

The Sun among kings made (an image of) the king of serpants (S′ēsha), (who serves as) couch to S′ārngin, the lord of Ranga, which was covered with a golden skin (and) which glittered as though it had been smeared with the saffron dye of the body of Lakshmī, who was sporting with her husband.

The king who was the Chief of the world, made at Srīranga a golden tower (gōpura), which was the residence of Narasimha (and) which surpassed the splendour of the peaks of (the golden mountain) Sumēru. When at night, the full-moon is standing for a moment over this (gōpura), which emits a mass of bright lustre, it looks as if she had joined the sun.

When the king who propagated the race of the MOON (and) who was the Chief of the world, had carried away the wealth of the capital of the KĀṬHAKA (king), was distressed by terrible single-combats,—he built a shrine (vimāna) of VISHVAKSENA, covered with plentiful gold, which, by the mass of light that it emitted, made the Sun waver in (his) course on the city, which had been (hitherto) unobstructed.

Reclining under the arch (makara-tōrana), which the Sun among kings had made with masses of gold, taken from the (crowns) of his enemies, (and) which was adorned with numerous jewels,— Hari, who dwells in the temple of Ranga, surpasses a monsoon cloud which is surrounded by a rainbow.

The Sun among kings built a shrine (vēs'man) of Vishṇu (Nṛsimha) who gracefully raises his arms, with masses of gold from crowns which he had taken from the treasuries of kings. The intense light which rises from it, makes the ground in his (the god's) vicinity even now appear covered with the blood of the lacerated demon on (his) lap (Hiraṇya).

The glorious Sun among kings gave to the lord of Ranga a pendent garland (sraj) of pearls, which appeared to be the celestial tree, offered by S'akra (Indra) who was afraid that (his) crown might be broken (by the king.)

Sundara-Pāṇḍyadēva made for the lord of Ranga a canopy (vitāna) of pearls, which appeared to be his (the king's) fame, reduced to a solid state, (and) through the splendour of which (his) the god's frown resembles the diadem of purāri (S'iva), which is surrounded by the Bhāgīrathi (Gangā.)

Like the creeper (of paradise) that grows on the emerald mountain (*i.e.* Mēru?), the devotion that filled Marakata-prithivībhrit (*i.e.* the emerald king), though of one kind only, gave delight to Murāri (Vishṇu) at Ranga by (presents of) of masses of different fruits, which were manufactured out of heaps of gold, such as areca-nuts, jack-fruits, plantains, cocoa-nuts and mangoes.

The noble Sun among kings made at Ranga a golden car (s'atānga), which, on account of its height, resembled a movable (Mount) Mēru, (and) through the splendour of which the clouds on the sky appear to be accompanied by lightning even in the season of autumn.

The king who was the Chief of the world (and) the conqueror of (all) foes, made for the god Madhuripu (Vishṇu) at Ranga a large movable arch-shaped aureola (prapā) of gold, which, like the dawn indicates, by masses of rays that are spreading on all sides that the moon of his fame is rising simultaneously in all the eight cardinal points.

The Sun among kings made for the highest being which is fond of staying at Ranga, a golden (image of) Suparṇa (Garuḍa), by whose bright splendour, as (by that) of (his) elder brother, a permanent dawn appears to reign in the world.

The Sun among kings placed on the body of Kaṁsadvish (Vishṇu), who reposes at Ranga, a golden under-garment. Covered by its rays, the Creator, who rests on (the god's) navel, appears to dwell once more in the golden egg (from which he was produced).

The Sun among kings gave to the lord of Ranga a lofty golden aureola (prabhāvalaya) of great beauty, which, placed near him, resembles a lovely group of blowing *asoka* (red trees) with tamāla (dark green trees) between.

Placed on the golden pedestal (pīṭhi), which the Sun among kings had given (to him), (and which was adorned

with various jewels, and bearing the lofty aureola (prabhā), the lord of Ranga surpasses a black cloud which bears a rainbow (and) rests on the peak of the Golden Mountain (Mēru).

In the month of Chaitra, the Sun among kings celebrated for Ranga the procession-festival (yātrotsava), which is praiseworthy on account of bright, wonderful and prosperous days. It is no wonder (that) those who possess intelligence, rejoice, when even the trees, which are devoid of intelligence, are in high glee (or in full flower).

In order to celebrate the festival of the sporting (vihārōtsava) of (the god) who dwells at Ranga, with Kamalā (Lakshmī), king Sundara-Pāṇḍyadēva built of gold a new ship. Through the trees which grow on the banks (and) which are covered with its (the ship's) splendour, the daughter of the Kavēra (mountain) resembles the Mandākinī (Gangā), whose banks are adorned with groups of mandara trees.

The Sun among kings, who had covered the circle of the coast that formed the surrounding wall of the earth, which had become (his) residence, with the fame of his victories,—covered the high inner wall of the shrine (sadman) of S'ārṅgin, who is the lord of Ranga, with masses of gold, which (he) had brought from (his) wars.

The large (and) long dining-hall (abhyavahāra-maṇḍapa), which king Sundara-Pāṇḍya had constructed in front (of the shrine) of the god who is the lord of Ranga, did not suffice for accommodating the golden vessels (parichchhada), which, taking away the wealth of kings, that (same) king had provided.

The Suṇ among kings placed on the body of the lord of Ranga, from the feet to the crest, ornaments of jewels, through which Padmā (Lakshmī), though leaning on his breast appears to have again entered the mine of jewels (*i.e.*, the ocean from which she arose).

While, having crushed the enemies of order in war, Sundara-Pāṇḍyadēva, whose bow was (ever) ready for action, protected the world,—the golden armour which he gave to Vishṇu, who dwells at Ranga, was a (mere) ornament.

Having arranged two dining-weeks (abhyavahāravāra), (which he called) after his own name, (and) the abundance of which was inexhaustible, Sundara-Pāṇḍya, who entertained the desire for pre-eminence, filled the capacious belly of S'ārṅgin, who is the lord of Ranga, which even the fourteen worlds had been unable to fill.

Repeatedly performing the ascending of the scales on every day at the shrine of the lord of Ranga the Sun among kings would have doubtlessly broken up (Mount) Mēru for the sake of (its) gold, if (that mountain) had not borne the fish which was the device on his (the king's) banner.

The Sun among kings gave to S'ārṅgin, who reclines on the sandy bank of the daughter of the Kavera mountain, huge vessels, wrought of gold, which appeared to be so many suns of majesty, taken from the crowd of rival kings by the power of (his) arm.

Placed along with Lakshmī on the throne (simhāsana), which the Sun among kings made out of the conquered thrones, from which he had thrown by force all kings who would not bow (to him), and gave to the lord of Ranga, and which is as lofty as his own mind,— that (god) resembles a cloud, accompanied by lightning (and) resting on the slope of (Mount) Mēru.

For Hari, who had received the famous name of Hēmāchchhadanarāja of the king who has covered (the temple) with gold, for the golden destroyer of snakes (*i. e.* Garuḍa), and for the splendid hall (which contained) the couch (of the god),— the Sun among kings built three golden domes (vimāna), by which (the temple of) S'rīranga glitters as he (the king) by the (three) crowns worn at (his) coronation.

— (iii) —

Ravivarman.

The successors of the Sundara-Pāṇḍya referred to in the previous extract, lapsed into the chronic state of civil war and disputed succession, which ultimately brought in the Muhammadan intervention. It was now a war between Ravivarman and Vīra Pāṇḍya in spite of a family alliance. Ravivarman carried his conquests so far successfully as to beat the enemies of the Cholas from Kanchi and have himself crowned there. The enemies on this side were the Cholas and the Kākatiyas. The Kalyāna Maṇṭapa in the Vishṇu temple is even now called Kāraḷa Mahādēvi and is reminiscent of the coronation of Ravivarman Kulas′ekhara.

[Arūḷāḷa-Perumāḷ Inscription of Ravivarman. *Epigraphia Indica.* Vol. IV. pp. 147–148.]

Hail! There was here, in the Kēraḷa country, a king, an ornament of the Moon's family, named Jayasimha, a lord of the Yadu rulers. As Kumāra was born to S′iva from the goddess Uma, so was born to that prosperous one from Umādēvi, at the time when the S′aka year was (denoted by the chronogram) dēhavyāpya (*i.e.* 1188), the king Ravivarman, like the sentiment of heroism embodied.

This prince, having crushed the host of his adversaries as he did the power of the Kali age, and having taken for his consort, like the fortune of victory, a daughter of the Pāṇḍya, when thirty-three years of age took possession of Kēraḷa as he had done of fame, and ruled his territory like the town of Kōḷamba.

This king SAMGRĀMADHĪRA, having vanquished in battle the enemy VĪRA-PĀṆḌYA, and having, like polity embodied, made the PĀṆḌYAS and CHOLAS, subject to the KĒRAḶAS, when forty-six years of age, assumed the crown

on the banks of the VĒGAVATĪ, and, seated on the throne, sported for a long time with the earth, fame, eloquence and fortune.

Having celebrated his coronation festival when he had vanquished the KĒRAḶAS, PĀNḌYAS and CHOLAS, having driven that enemy VĪRA-PĀNḌYA, who after his defeat in battle had gone to the KONKAṆA, from there even, together with his large army, into the forests, and having conquered the northern region, king SAMGRĀMA-DHĪRA here at KĀNCHI wrote his fourth year.

As far as the Mēru, as far as the Malaya, as far as the eastern and the western mountains, this head-ornament of YADU'S race, KULAS'ĒKHARA, alone took possession of the earth.

Hail! Fortune! The auspicious light of the Moon's race, the Nārāyaṇa among the YĀDAVAS, the result of the religious merit of the Kērala country, the Karṇa under another name, the KŪPAKA universal monarch, the establisher of his GARUḌA-BANNER on the (seven) principal mountains, the regent of the excellent city KŌLAMBA, the devout worshipper of the lotus-feet of the holy PADMANĀBHA, the preceptor of pre-eminence to kings who bow down before him, the imprisoner of kings adverse to him, the root of the tree of religion, the ornament of the virtuous, the favourite of the sixty-four arts, the king Bhōja of the South, SAMGRĀMA-DHĪRA (*i. e.* the one firm in battle), the son of the *Mahārajadhiraja Parames'vara* JAYASIMHADĒVA, RAVI-VARMAN the *Maharaja*, the glorious KULAS'ĒKHARA-DĒVA, the emperor of the three worlds, who has assumed the title 'the unequalled among kings' (addresses the following order) to the S'rīvaishṇavas of the sacred shrine in the temple of ARULĀLA-PEṚUMĀL, established at TIRU-VAṬṬIYŪR, (a quarter) of KĀNCHĪPURAM :—

[We have given] to the lord ARUḶĀḶA-PERUMĀḶ for the various requirements, including offerings and ornaments, at the daily worship (saṁdhi) of Kulas'ēkhara which we have founded (and called) after our name ; for the requirements, including offerings and ornaments, on the festival day which we have founded (and called) after our name (and which is) to be celebrated in the month of Āvaṇi, and on the day of the monthly festival [for the requirements on the day of the hoisting of] the sacred banner.

CHAPTER XXV.

Account of the City of Bijanagar and its seven surrounding fortifications.

About the end of the first quarter of the thirteenth century A. D., India south of the Vindhyas was divided nominally among six major states and minor ones which need not be specified. These were the Yadavas of Dēvagiri, the Kākatiyas of Warangal, the Hoysalas of Dvārasamudra, the Chola, Pandya and the Kerala country of Travancore. Of these the first two were overrun by the Muhammadans, the next two suffered badly and the last but one slightly. Travancore was beyond their reach then. In this condition, while there was the immediate chance of the Muhammadans renewing their efforts to conquer the whole of the South a new State came into existence through the co-operation of the second and third mentioned above. This was the State of Vijayanagar, the main object of which was to keep back the advance of the Muhammadans. The dynasty of the founders lasted for about seven generations (a century and a half), growing steadily in power and prosperity when the dynasty was overthrown by a general by name Sāluva Narasimha who saved it from dismemberment. The greatest ruler of this dynasty was Dēva Rāya II. The growth and condition of the city was an indication of the prosperity of the empire. The following extract is from Abdur Razak who came from Samarkand as ambassador to Calicut from Shah Rokh, one of the sons of Timur, and relates to the year A. D. 1443.

[Sir Henry Elliott: *History of India as told by Her Own Historians.* IV. pp. 104–109.]

From our former relation, and well-adjusted narrative, well informed readers will have ascertained that the writer 'Abdur

Razak had arrived at the city of Bijanagar. There he saw a city exceedingly large and populous, and a king of great power and dominion, whose kingdom extended from the borders of Sarandip to those of Kulbarga, and from Bengal to Malibar, a space of more than 1000 *parasangs*. The country is for the most part well cultivated and fertile, and about three hundred good seaports belong to it. There are more than 1000 elephants, lofty as the hills and gigantic as demons. The army consists of eleven *lacs* of men (1,100,000). In the whole of Hindustan there is no *rai* more absolute than himself, under which denomination the kings of that country are known. The Brahmins are held by him in higher estimation than all other men. The book of Kalila and Dimna (Panchatantra), than which there is no other more excellent in the Persian language, and which relates to a Rai and a Brahmin, is probably the composition of the wise men of this country.

The city of Bijanagar is such that eye has not seen nor ear heard of any place resembling it upon the whole earth. It is so built that it has seven fortified walls, one within the other. Beyond the circuit of the outer wall there is an esplanade extending for about fifty yards, in which stones are fixed near one another to the height of a man; one half buried firmly in the earth, and the other half rises above it, so that neither foot nor horse, however bold, can advance with facility near the outer wall. If any one wishes to learn how this resembles the city of Hirat, let him understand that the outer fortification answers to that which extends from the hill of Mukhtar and the pass of "the Two Brothers" to the banks of the river, and the bridge of Malan, which lies to the east of the village of Ghizar, and to the west of the village of Siban.

The fortress is in the form of a circle, situated on the summit of a hill, and is made of stone and mortar, with strong gates, where guards are always posted, who are very diligent in the collection of taxes (*jizyat*). The second fortress represents the space which extends from the bridge of the

new river to the bridge of the pass of Kara, to the east of the bridge of Rangina and Kakan, and to the west of the garden of Zibanda, and the village of Jasan. The third fortress would contain the space which lies between the tomb of the *Imam* Fakhr-u-din-Razi, to the vaulted tomb of Muhamed Sultan Shah. The fourth would represent the space which lies between the bridge of Anjil and the bridge of Karad. The fifth may be reckoned equivalent to the space which lies between the garden of Zaghan and the bridge of the river Jakan. The sixth fortification would comprehend the distance between the gate of the king and that of Firozabad. The seventh fortress is placed in the centre of the others, and occupies ground ten times greater than the chief market of Hirat. In that is situated the palace of the king. From the northern gate of the outer fortress to the southern is a distance of two statute *parasangs*, and the same with respect to the distance between the eastern and western gates. Between the first, second, and third walls, there are cultivated fields, gardens, and houses. From the third to the seventh fortress, shops and bazars are closely crowded together. By the palace of the king there are four bazars situated opposite to one another. That which lies to the north is the imperial palace or abode of the Rai. At the head of each bazar there is a lofty arcade and magnificent gallery, but the palace of the king is loftier than all of them. The bazars are very broad and long, so that the sellers of flowers, notwithstanding that they place high stands before their shops, are yet able to sell flowers from both sides. Sweet-scented flowers are always procurable fresh in that city, and they are considered as even necessary sustenance, seeing that without them they could not exist. The tradesmen of each separate guild or craft have their shops close to one another. The jewellers sell their rubies and pearls and diamonds and emeralds openly in the bazar.

In this charming area, in which the palace of the king is contained, there are many rivulets and streams flowing through channels of cut-stones, polished and even. On the right hand of the palace of the Sultan there is the *diwan-khana,* or minister's office, which is extremely large, and presents the appearance of a *chihal-sutan,* or forty-pillared hall; and in front of it there runs a raised gallery, higher than the stature of a man, thirty yards long and six broad, where the records are kept and the scribes are seated. These people have two kinds of writing, one upon a leaf of the Hindi-nut, (cocoanut), which is two yards long, and two digits broad, on which they scratch with an iron style. These characters present no colour, and endure but for a little while. In the second kind they blacken a white surface, on which they write with a soft stone cut into the shape of a pen so that the characters are white on a black surface, and are durable. This kind of writing is highly esteemed.

In the middle of the pillared-hall, a eunuch, called a *Danaik* sits alone upon a raised platform, and presides over the administration; and below it the mace-bearers stand, drawn up in a row on each side. Whoever has any business to transact advances between the lines of mace-bearers, offers some trifling present, places his face upon the ground, and standing upon his legs again, represents his grievance. Upon this, the *Danaik* issues orders founded upon the rules of justice prevalent in that country, and no other person has any power of remonstrance. When the *Danaik* leaves the chamber, several coloured umbrellas are borne before him, and trumpets are sounded, and on both sides of his way panegyrists pronounce benedictions upon him. Before he reaches the king he has to pass through seven gates, at which porters are seated, and as the *Danaik* arrives at each door an umbrella is left behind, so that on reaching the seventh gate the *Danaik* enters alone. He reports upon the affairs of the State to the king, and after remaining some time, returns. His residence lies behind the palace of the king.

On the left of the palace there is the mint, where they stamp three different kinds of gold coins, mixed with alloy. One is called *varaha*, and weighs about one *miskal*, equal to two *kopaki dinars*. The second kind is called *partab*, and is equal to half of the first. The third is called *fanam*, and is equal to the tenth of a *partab*. The last is the most current. Of pure silver they make a coin equal to a *sixth* of the *fanam* which they call *tar*, which is also in great use. The third of a *tar* is a copper coin, called *jital*. The usage of the country is that, at a stated period, every one throughout the whole empire carries to the mint the revenue [*zar*] which is due from him, and whoever has money due to him from the Exchequer receives an order upon the mint. The *sipahis* receive their pay every four months, and no one has an assignment granted to him upon the revenues of the provinces.

This country is so well populated that it is impossible in a reasonable space to convey an idea of it. In the king's treasury, there are chambers, with excavations in them, filled with molten gold, forming one mass. All the inhabitants of the country, whether high or low, even down to the artificers of the bazar, wear jewels and gilt ornaments in their ears and around their necks, arms, wrists, and fingers.

CHAPTER XXVI.

Krishnarāya.

When the first dynasty shewed signs of decline in power, a general of the Empire, Sāluva Narasimha, usurped the throne. When he died he left the charge of his sons and the empire to his general Narasa. Narasa's son Vīra Narasimha set aside the ruler and ruled in his own name. His successor was his younger brother Krishna, by far the greatest ruler of the dynasty. He extended the empire to the frontiers of Orissa in the north and to Tinnevelly in the south. His genius in council and administration was the Brahman general and minister Timma who had the honorific title 'Sāḷuva.' The record seems to be dated about the middle of Krishna's reign, A. D. 1520.

[Two Inscriptions of Krishṇarāya. *Epigraphia Indica*. Vol. VI. pp. 127-132.]

Let there be prosperity !

May the primeval boar protect you, he who lifted the earth that was wet as if it were (a woman that had fallen in love with him and) in violent perspiration on account of the touching of his body !

Let this primeval boar devise what is propitious ! When he had lifted the wet earth from the flood of water, he held it with great force lest it should slip down, and (thereby) hurt a little the lower part of it with his tusk (like a lover who, when he has lifted his mistress in excess of passion, bewildered by the contact with her body, squeezes her with great force and inflicts a little wound to her lower lip with his tooth).

The lord of Kākuḷa who, in love's wanton sports, interlacing his own (blue) hands with the tender (white) arms of

Lakshmī clinging to his chest, wears as it were, a garland of *mandara* flowers entwined with strings of leaves of the blue water-lily,—may he exhibit the skill of fortune!

The holy Rāma (who is identical with) Hari, who may be known from the Vēdānta; who, though his nature is knowledge, without end, and existence, yet in order to perform the duties of Maghavat, wears an illusory body; at whose sight even his enemies, such as Rāvaṇa and the rest, went to heaven at the end of their time, and others, such as Hanumat and Vibhīshana, felt perfect satisfaction on earth,—let him grant welfare to the worlds!

I do homage to the sinless lotus-like foot of Rāma, the tree of desire to those who worship it, which is reddened by the splendour of the crest-jewels of Indra and the other (gods) bowing (before him) as (the lotus is reddened) by the early rays of the sun; which is embellished by the waves of light from the thunderbolt of the slayer of Vritra as (the lotus is embellished) by flights of bees; and which is distinguished by the tinkling of its anklets as (the lotus is distinguished) by the sweet sounds of the female flamingoes.

There is (a king) called the glorious KRISHṆARĀYA, the head-ornament of kings, whose lotus-like feet are illuminated by the crest-jewels of princes.

Through the precious stones presented by the glorious king Krishṇa the houses of the learned and the poets have pavements sparkling with jewels of different kinds, and have (thus) become jewel-mines; veracious people (therefore) speak of the ocean which is (now) only a receptacle of floods of water (only in terms meaning water-receptacle, such) as *ambhōdhiḥ, jaladhiḥ, payōdhiḥ, udadhiḥ, varamnidhiḥ, vāridhiḥ.*

In the court of KALINGA is seen the pillar of victory of the glorious king Krishṇa, (resembling) a snake for (tying) the elephants of his enemies, a post for (sacrificing) his foes in battle like cattle at a sacrifice, a shaft thrust in the hearts

of his enemies, a lofty radiant shoot of splendour, the tusk of the boar-bodied (Vishṇu) rising from the lower regions by piercing the earth.

The great chancellor, the glorious Sālva-Timma, the best of ministers, rules the empire of the glorious king Krishṇa-rāya.

The glorious minister Sāḷva-Timma, the best of the family of Kauṇḍinya, is the son of the minister Rācha, the son of the minister VĒMA.

We are not aware that the leaders of the learned differ in any way (from Sāḷva-Timma) as to their wealth (obtained) by donations, their sports with Padmā or Vāṇi, the number of their excellent jewels, the thousands of their fair-eyed women, their beautiful mansions and palaces; their unequalled attendants or their carriages, for horses, elephants, etc.; (but) verily, well we know how (in one thing) Sāḷva-Timma differs from them, for he is victorious in battle.

Was it, because she was ashamed (of being obliged) to clean herself from the contact with the mud, that Padmā gave up the dwelling in the mud-born (lotus) and abides in the water-born (lotus) of thy face, together with her daughter-in-law Vāṇi, O Sāḷva-Timma ! (who on that account art both) Chauhattamalla (and) Chaturānana?

When Sāḷva (or the hawk), surnamed Timma, the one chief minister on account of (his knowledge of) the four means and the three powers together with the seven constituents (of government), after having captured the swan-like kings appointed by GAJAPATI in KONḌAVĪṬI, is planning an attack, the hostile princes, secretly absconding, tormented by hunger and thirst, are searching for the S'AKA years in the mountains (7), the towns (3), the oceans (4) and the earth (1), (thus) resembling birds which, flying off unnoticed, tormented by hunger and thirst, are looking for herbs and (rain-giving) clouds in the mountains, the towns, the oceans and the earth.

On Saturday, the Harivāsara of the bright half of the month Āshadha, to be counted in the S'AKA year marked by Sāluva (Sāluvanka), the town of Kondavīti, the excellent hill-fort, was taken by the minister Sālva-Timma.

(The procreation of) a son, (the planting of) a grove, (the construction of) a tank, (the consecration of) a temple, the marriage (of a girl) to a Brahman, (the hoarding of) a treasure, and (the composition of) a poem are the seven samtānaka acts which cause happiness in this world and the next one; the glorious lord Sālva-Timma, the prime minister of the glorious king Krishna, has so often performed them, from the Bridge to the snowy mountain, that one cannot count them.

There is, born in the lineage of Kaus'ika, the best of the family of NĀDINDLA, an excellent minister, TIMMA, who has the true knowledge of him whose nature is intelligence.

Krishnāmba, renowned as Arundhatī, because she does not oppose (arundhati) the command of her husband, is regarded as Anasūyā, because she is always free from spite (anasuya).

The minister Nādindla-Timma was married to Krishnāmamba; his sons were the excellent ministers Appa and Gōpa.

The sister's sons of the glorious minister Sālva-Timma, who continued his family, were the excellent ministers Nādindla-Appa and (Nādindla-) Gōpa.

Appa, who manifests himself in the waters and (who bears the epithet) Prachētas, and Nādindla-Appa who is easily accessible and intelligent, are the lords, the one of the western, and the other of the southern ocean.

It was the lord Nādindla-Appa who obtained from the glorious king Krishna and the minister Timma (the right to use) a palanquin, two chauris and a parasol, and the posts of superintendent of Vinikonda, Gutti and the city on the golden mountain (MĒRU) [Amarāvati], of commander-in-chief of

a large army consisting of rutting elephants, horses and infantry, and of sole governor of that kingdom.

(The man) whose fame — a swelling smooth cloud of pulverized camphor, anointing, covering and spreading on, the beautiful rounded breasts of Sachī which resemble the two frontal globes of the elephant of the slayer of Jambha — derides the moon in the month Kārttika, by asserting that it has not its equals in whiteness, — that man is this excellent lord Nādiṇḍla Appa whose brilliant fame (therefore) is to be praised by all men.

(The man) whose arm, when it brandishes a sword on the battle-field on the surface of the earth which he has made (appear) like the Pātāla world by the clouds of dust whirled up from the ground crushed by the hard hoofs of millions of his war-horses, looks like the formidable licking lord of the serpents who supports the earth, — that man is this lord Nādiṇḍla-Appa whose arm (therefore) is the support on which the weight of the earth rests.

How can we praise Gōpa and Nādiṇḍla-Gōpa as being alike to each other? (for) the former has (only) one saṁtāna, while the latter has seven of them.

Some, (although they were) taught the rules of donation by the creator, are dull (or cold) such as the ocean and the moon, and some are exceedingly stupid, because they belong to the class of cattle, stone or wood; (but) the honourable Gōpa, teaching them the rules of donation, carries in his hand the ocean, in his heart the tree of desires and the cow of wishes, in his face the moon, and in his eye the stone of desires.

Having their bodies licked by the lords of the serpents decorating the sandal-wood pillars in the large apartments on the top of the houses in the towns of numerous kings hostile to him, becoming totally insensible and flattering, (but') having instantly lost their poison through (the presence of)

Vainatēya, the horses of the sun are suddenly walking along the sky ;— brilliant is he, this Nādindḷa-Gōpa who is praised by the sun.

The glorious lord Sāḷva-Timma, the minister of the glorious Krishṇa, the first among kings, gave to his younger son-in-law, the glorious Gōpa, the best among governors and an excellent minister, the post of governor of the whole empire of the city of Koṇḍavīṭi, together with an army consisting of rutting elephants, horses, and infantry, and (the right to use) a palanquin and two chauris.

The sister's son of the prime-minister, the glorious Sāḷva-Timma, the chancellor (pradhāna) of the glorious Krishṇarāya, the first among kings — the minister Nādindḷa-Gōpa, versed in the principles of policy, was the sole governor of the excellent city of Koṇḍavīṭi.

In the S'aka year counted by Rāghavāya the excellent minister Gōpa showed his veneration for (the god) Rāghava in Achalāpuri by (erecting) new buildings adorned with a wall and a gate-tower.

Records the setting-up of an image of Raghunāyaka.

Rāma, the husband of Sīta, with a circle consisting of Sugrīva, Lakshmaṇa, Vibhīshana, Jāmbavat, Bharata together with S'atrugna and Angada, were duly set up by the minister Gōpa.

Possessed of Sīta and Rāma, Bharata, S'atrugna and Lakshmaṇa, this excellent city of Koṇḍavīṭi is flourishing (like) Ayōdhya ; (but) here are (also) Sugrīva, Hanumat, Vibhīshana, Jāmbavat and Angada, (for) the lord Nādindḷa-Gōpa set up Rāma with his circle.

O Rāmachandra, glorious lord of the city Koṇḍavīṭi, dost thou, having become a moon (chandra), assume the ensign of the hawk (sāḷuva), because thou thinkest that the hare comes in as a stain ? If not, why (dost thou assume) this (ensign) of him who has the Garuḍa as his emblem ?

In the year Yuvan, marked as S'ālīvāhana-S'aka, the minister APPA, who is equal to S'ālīvāhana, obtained the regentship of the city of Kondavīti from the minister Sālva-Timma.

Verses 36-40 record various grants.

I worship the lotus-like foot of the destroyer of the sacrifice of Daksha which is revered by the hosts of the gods; which is covered by the brilliant rays of the lines of its exceedingly white nails, as (a lotus is covered) by ducks kept for pleasure; which is adorned with huge serpents glittering like ornaments, as (a lotus is adorned) with the floating fibres of its stalk; which is surrounded by its heads of the hosts of his enemies as (a lotus is surrounded) by flights of female bees.

Let that Vīrēs'vara protect you whose deep compassion with heroes was the cause of Daksha-Prajāpati's head becoming quickly the head of a ram!

Having made at ĀTUKŪRA a tank, where lines of swans meet in the clusters of the widely opened water-lilies floating on the waves; which is charming, because the curlews are (seen there) striding in circles and sporting in pairs (pressing each other) with their throats, (at the same time) uttering sharp cries; which is the rival of the ocean; where a loud dabbling noise originates in the cavities of the banks, the lord Nādindla-Appa presented it completely to the Brahmans.

This tank at APPĀPURA, resembling the ocean, abounding in lotuses, was the abode of the kings of birds, became a forest, a field of rampant paddy, and in the hot season a stream, because (even at that time) it was full of water.

As long as the floods of the daughter of Jahnu, the daughter of Tryambaka and the holy daughter of Sahya are purifying the earth and the whole city of Kondavīti, as long as a poet is sporting in the waves of the nectar-ocean of poetry, so long shall the creeper of Sāluva-Timma's fame continually blossom on earth!

Happiness! Happiness! May it cause happiness!

CHAPTER XXVII.

Venkaṭa II.

With the death of Krishna Rāya (1529-30) the empire began to decay. Achyuta, his younger brother, ruled for a little more than twelve years and brought about a change of succession. Though the nominal ruler continued to be a descendant of Krishna's father, the actual power passed into the hands of three brothers of the Aravīṭi family, Rama, Tirumal and Venkaṭa. The first fell in the battle of Talikota (1565) and the succession continued in the family of Tirumala which, after three generations, reverted to the family of Rama. The donor of this grant was a grandson of Rama. Venkaṭa's nephew S'rīranga succeeded and is the last known emperor of Vijayanagar. The grant is dated A. D. 1634 and the last known date of S'rīranga is A. D. 1644.

[Kūniyūr Plates of Venkaṭa II.
Epigraphia Indica, Vol. III. pp. 251-258.]

Obeisance to the blessed Venkaṭēs'a !

I go for refuge to that pair of objects which is to be worshipped by the gods, (and) at whose meritorious touch a stone became the best of women.

I go for refuge to that Vishvaksēna whose more than hundred attendants, the elephant-headed (Gaṇēs'a) etc., remove the obstacles (in the way) of (his) devotees.

Victorious is the luminary (*viz.*, the Moon) which rose from the milk-sea, (which is) the left eye of Hari (Vishṇu), (which is) the support of the Chakōra (birds), (and) which sustains the life of the gods.

The grandson of him (*viz.*, the Moon) was Budha's son Purūravas; (his son was) Āyus; his son was Nahusha; from his was born Yayāti; (and); from him Puru. In his race was born king Bharata; in his lineage Saṁtanu; the fourth from him was Vijaya; from him was born Abhimanyu; (and) from him Parīkshit.

The eighth in (descent) from him was Nanda; the ninth from this king was king Chaḷikkā; the seventh from him was Narēndra (whose name was) preceded by Rāja (*i. e.*, Rājanarēndra), (and) who was devoted to S'rīpati (Vishṇu); the tenth from him in this (world) was king Bijjalēndra; (and) the third from him was Vīra-Hemmāḷirāya, the lord of Māyāpuri, who prostrated himself before Murāri (Vishṇu).

The fourth from him was king Tāta-Pinnama, at whose sight the crowd of enemies trembled; from him was born that king Sōmidēva who took from the enemy seven forts in a single day; his heroic son was king Raghavadēva; (and) from him was born the glorious king Pinnama.

The son of this lord of the city of Āravīṭi was king Bukka, whose power was (continually) rising, (and) who firmly established even the kingdom of Sāḷuva-Nṛisimha.

Just as Vishnu (married) Lakshmī, Bukka, the ornament of kings (and) the kalpa tree to scholars, married the prosperous Ballāmbikā, who surpassed the celestial nymphs by her personal beauty (and) whose virtue was highly respected.

As Lakshmī (bore) Kāma from Mādhava, as Pārvati (bore) Kumāra from S'ankara, and as S'achī (bore) Jayanta from Indra, so did Ballama bear a son, Rāmrāja, who was renowned in the world, from the lord Bukka.

As Lakshmī to Vishṇu, so to this glorious king Rāmarāja, who fulfilled the desires of all supplicants, Lakāmbikā was the queen.

In consequence of (his) great austerities, there was born to him a son, king S'rīrangarāja, the light of the race of the

Moon, at whose brilliant splendour — O wonder! — the eyes even of the wives of (his) enemies became bright.

Having wedded as (his) legal wife the virtuous Tirumalāmbikā, who resembled Arundhatī in good conduct, who at the same time surpassed the fame of the earth in patience, (and) who captivated (all) hearts by (her) good qualities, — that foremost among heroes felt as happy as the Moon (by the possession of) Rōhiṇi.

This powerful king begat by that Tirumalādēvi the following (three) sons in succession, — the wise Rāmarāja, who was conversant with politics, the excellent Tirumalarāya; (and) king Venkaṭādri.

Having killed in battle all dangerous enemies in the world, this heroic Rāmarāja, who resembled by his great fame Bharata, Manu, Bhagīratha and other kings, ruled the circle of the earth.

Among the three sons of king S'rīranga, the wise (and) powerful king Tirumalamahārāya, as Hari among the trinity, having conquered hostile kings in battle (and) having been anointed to the matchless sovereignty, ruled the whole earth.

At the coronation of this Moon among kings (and) foremost among the famous, this earth, being sprinkled with floods of water (poured out) at donations, occupied (as it were) the place of queen.

Just as the Sāman and the other (three Vedas were produced) from the mouth of the Creator, as peace and the other (three) expedients from the brave Satya vāch (?), (and), as Rāma and (his three brothers) from Das'aratha, — thus from that excellent king were born (four) sons of great fame :—

From him were born a king called Raghunātha ; S'rīrangarāya, (who was) a pārijāta (tree) to supplicants; the glorious Rāmarāja, the moon of the earth; (and) the famous Venkaṭadēvarāya.

Among these brothers, S'rīrangarāya, who had crossed the milk-ocean of policy (and) who was renowned in the eight regions, was crowned to the kingdom of Penugoṇḍa.

After (him) the wise (and) glorious Venkaṭapatidēvarāya ruled the earth illuminating the ten regions by (his) fame.

To his elder brother, the lord Rāmarāja, whose deeds put to shame the celestial trees, were born Tirumalarāja and the famous S'rīrangarāya.

Of these two, S'rīrangarāya begat sons who possessed great modesty, were full of compassion, (learned) and famous.

Among these sons of king S'rīrangarāya the glorious king Rāmarāya, who was beyond the reach of the eloquence of the best poets, shone for a very long time, as the kaustubha among the gems produced from the sea.

Formerly, from the famous king Rāmarāja who resembled the holy Rāmabhadra, were born,—as the (fire), celestial trees from the milk-ocean,—five sons who were eager to gratify the desires of all scholars, who followed the path of policy, who were able to protect the world, (and) who possessed rising prosperity.

[All these] excelled Sugrīva in (the effectiveness of their) commands, were stubborn (only) in pleasing wise men, [were to be respected by the learned on account of (their) virtues, (and) had beautiful forms].

Among these kings of famous deeds, S'rīrangarāja, a moon on earth, was celebrated in the three worlds, as the pārijāta tree among the celestial trees.

The horses which are abandoned in battle by hostile kings who have taken to flight in great terror on hearing the loud roar of his drums, are wallowing (on the ground) through fatigue. Is it through fear of their (the kings') being pursued that (these horses) are (thus) wiping away the footprints of (their) masters, which bear the (royal) marks of pitchers, parasols and flags, (and) which (now) adorn (only) the jungle?

Through the great mercy of the world of S'ēshagiri, who was pleased with the great austerities of S'rīrangarāja, there were born to (him) two wonderful sons who were as happy as Indra.

Fond of protecting (their) subjects, (and) expert in slaying the cruel (khara) and the wicked (dūshaṇa), (these) two (princes), named Peda-Venkaṭēndri and the lord Pina-Venkaṭa, gave delight (to the world), as Rāma and Lakshmaṇa (who slew the demons Khara and Dūshana).

Of these two, the elder by years, prowess, liberality, profundity, firmness, scholarship and all other virtues (was) the glorious king Peda-Venkaṭēndra, in whose heart Hari (Vishṇu) takes up (his) abode (because he is afraid) that (his proper abode) the occean might become land by the clouds of the dust of (his) army during his expeditions (in which he practises) the art of destroying hostile kings.

United with (his) queen Bangāramāmbā, whose heavenly form is the abode of the kingdom of love, this king Venkaṭa shines like S'akra (Indra) with Sachī, (and) like S'auri (Vishṇu) with Ramā (Lakshmī).

When this son of king S'rīrangarāja,—Venkaṭadēvarāya, the best of heroes, — was anointed to the kingdom of Penugoṇḍa, then were also the learned anointed (*i. e.*, abundantly presented) with gold.

Having been anointed according to the rule by his family preceptor, the famous Tātayārya, the ornament of the learned, just as (Rāma) the descendant of the race of Raghu himself by (Vasishṭha) the husband of Arundhatī, (and) having destroyed in an instant the Yavanas, (just as Rāma) the demons, he rules the earth victoriously.

He who resembles the ocean in great profundity; the only excellent conqueror of the fort (durga) of CHAURASI; he who terrifies vehemently the hearts of the hostile kings of the eight directions; the favourite of S'ārṅgadhara (Vishṇu).

He who is sporting with the powerful goddess of heroes; the lord (or, the central gem) of the necklace (which is) the town of Āravīṭi; he whose arm is as strong as (S'ēsha) the lord of serpents; he who is obtaining the title Maṇḍalika-dharaṇīvarāha (*i. e.*, the boar on earth among provincial chiefs).

The foremost of the kings born from the Ātrēya gōtra; he whose fame is great;

Bringing the throne of Karnāṭa into his power by the strength of (his) arm, (and) joyfully ruling the whole earth after (he) has destroyed (all) enemies from (Rāma's) bridge up to the snowy mountain,—this glorious prince, Venkaṭapati, the foremost among kings, who surpasses all ancient kings in wisdom, (and) who is Sutrāman's (Indra's) tree to (*i. e.*, fulfils the desires of) the crowds of wise men, is resplendent.

In the S'aka year reckoned by the seasons (6), the arrows (5), the arrows (5), and the moon (1), (*i. e.*, 1556), in the (cyclic) year called Bhava, in the month named Vais'ākha.

In the bright fortnight, under an auspicious star, on the sacred full-moon tithi, in the blissful presence of the lotus-feet of the blessed Venkaṭēs'a.

(The king gave) to excellent Brāhmaṇas of various s'ākhas, names, gōtras and sūtras, who were celebrated for learning in the S'āstras (and) deeply versed in the Vedas,—

A village, famed by the name Kūniyūr, rich in all grain, consisting of sixty-two shares (gaṇa), adorned by the surname MUDDUKRISHNĀPURAM, adorned with houses and gardens free of taxes (ṣarvamānya), up to the four boundaries all round, accompanied by treasures, deposits, stones, actuals, outstandings and water, with the akshīṇi and the āgāmin, to be enjoyed in shares (gaṇa), with the trees, to be successively enjoyed by the (donees) sons, grandsons, etc., as long as the moon and stars (exist),—

Situated in the prosperous Trivaḍi-rājya, in Muḷḷi-nāḍu, in the prosperous Vīravanallūramāghaṇi, —

Situated to the south of the great river Tāmraparṇi, and to the east of the great village Kārukurchi, —

To the south of the boundary of Bhrāntamangala, to the west of the prosperous village of Sēravanmahādēvi, —

(And) to the north of the high road (which is) to the north of a hill, — comprising (?) two fields (kshētra) on the fifteenth (?) canal at Kārukurchi.

(The son) of the glorious prince Nāga, — who was a descendant of the Kās′yapa (gōtra), the object of the spontaneous favour of (the god) Vis′vēs′vara who was pleased by (his) severe austerities, a treasury of virtues, (and) the best of those who grant the object of (their) desires to the crowd of scholars, — was Vis′vanātha, a Saṃkrandana (Indra) on earth, who was honoured on earth as the foremost of great heroes.

From him was born a chief of Nāyakas, Krishnappa, who was renowned in the world, who seized the diadems of hostile kings in conformity with (his) name, who governed the inhabitants of the earth with justice, (and) whose (liberal) disposition resembled that of (Kubēra) the lord of wealth.

To him was born a moon on earth, the glorious prince Vīrapa, who was surrounded by the splendour of spreading fame, who delighted the circle of the earth (or the night lotus), who was the support of scholars (or of gods), (and) who destroyed the inward pleasures of (his) enemies (or of bees).

To him was born a chief of Nāyakas, Vis′vapa, a moon to the darkness (which were) hostile kings. To him was born the brave (and) glorious lord Muddukrishna, who, resembled the (Mountain) Mēru in firmness.

He had two sons, the lord Mudduvīra and prince Tirumala, who were the receptacles of the continuous stream of the deep

compassion of (the goddess) Mīnākshi and (the god) Sundarēsa, who were resplendent with their fame which spread from the Kailāsa mountain to (Rāma's) bridge, and whose respected command (resembled) an ornament of splendid jewels in the diadems of kings.

Then, having been eagerly anointed to the sovereignty over the whole kingdom by many chiefs of ministers, (and) having obtained the whole surface of the earth through the great compassion of (the god) Sundarēs'a, prince Tirumala shines (like) an Indra on earth.

Sanctioning the request of this glorious prince Tirumala, — the strength of whose arm was hard to be resisted by the enemies, who was a Sutrāman (Indra) on earth in happiness, who was a kalpa tree on earth in liberality, whose enemies ascended high mountains as soon as he ascended (his) mighty elephant, who surpassed the enemy of the ocean (*i.e.*, the submarine fire) in attacking a town for conquest, who spent the time in gifts of brides, food, gold and land, (and) whose beauty surpassed that of Jayanta, the Moon, and Cupid,— the glorious king Vīra-Venkaṭapatimahārāya joyfully made (the above) grant with libations of water (poured) over gold. (The names of) the Brāhmaṇas, deeply versed in the Vedas, who received shares of this (grant), are written here :—

Let them all be victorious as long as the moon and the stars (exist), those chiefs of the twice-born who obtained as a tax-free gift (sarvamānya) the above-mentioned excellent village, adorned by trees growing on the bank of the prosperous Karṇāṭaka canal, excluding the shares of learned Brāhmaṇas (Bhaṭṭa), including all the gifts to temples (dēvadāya) with the *Kapaṭā-jōle*, with the *tirutuvalaya*, with the *maṭappara*, with the *kīlekkaḷippaḷa*, with five and a half māvus in Kārukurchi, with its boundary (stones) on all sides marked with (the) (image of) the blessed Vāmana (avatāra),

situated on the western bank of the canal which flows to the south, and to the east of a small garden which is on the east of Kārukurchi.

Half a field (kshētra) was purchased and given to the village deity (grāmadēvatā).

This (is) an edict of the best of kings the famous and glorious Venkaṭapatirāya, who is a moon to the lotuses (which are) learned men, (and) a Mahēndra on earth.

At the command of Vīra-Venkaṭarāya, the poet Rāma, the son of Kāmakōti (and) grandson of Sabhāpati, composed the text of (this) edict.

The excellent Achyutārya, the son of Gaṇapārya (and) grandson of the illustrious (and) excellent Vīraṇāchārya, correctly wrote the fine verses of the edict of Venkaṭa, the diadem of kings.